

School of Theology at Claremont



1001 1425280

# THE LORD'S SUPPER



Theology Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California

From the library of  
Frank E. Reichenecker











25  
37

# THE LORD'S SUPPER

BY  
G. L. BROKAW, B. S., A. M.,  
EDITOR OF  
THE CHRISTIAN UNION,  
DES MOINES, IOWA.



DES MOINES, IOWA  
THE CHRISTIAN UNION PUBLISHING CO.

1903

All Rights Reserved.

## Table of Contents.

---

### PART I.

I.	The Supper Instituted - - -	9
II.	The Death of Christ - - -	22
III.	Name and Nature - - -	36
IV.	Apostolic Observance - - -	59
V.	History—Centurial Form—First Century to the Tenth, inclusive - - -	67
VI.	History—Eleventh Century to the Nine- teenth, inclusive - - -	84
VII.	Doctrine and Practice at the Beginning of the Twentieth Century—Baptists, United Brethren, Presbyterian, Luth- eran, Roman Catholic, Greek Catholic, The Brethren, Methodist Episcopal, etc. - - -	111
VIII.	Weekly Observance - - -	126
IX.	Preparation of the Table and the Order of Service - - -	142
X.	Self Examination - - -	155
XI.	Music Appropriate for the Communion Service - - -	168
XIII.	Bible Readings - - -	177

---

### PART II.

#### HOW THE SUPPER IS OBSERVED IN MANY CHURCHES.

Appeal to Man, R. A. Gilcrest - - -	198
In Memory of Christ, Levi Marshall - - -	200
Made New by Love, Alexander Proctor - - -	201

332664

Remember Our Lord, A. McLean	-	-	203
Life Through Christ, Alexander Proctor	-		205
His Father's Will, Clinton Lockhart	-	-	206
Communion With Christ, J. H. Painter	-	-	208
Love Begets Love, E. C. Bagby	-	-	209
Remembered Round the World, H. Goodacre	-		210
"My Jesus I Love Thee," R. C. Sargent	-		212
United in Worship, C. E. Wells	-	-	213
Our Deliverer, J. A. Walters	-	-	214
Communion at Lake City	-	-	216
The Voice of Love, Robert Moffett	-	-	217
At the Table, F. L. Moffett	-	-	219
A Feast of Love, A. C. Corbin	-	-	221
The Love of God, F. W. Collins	-	-	222
A Feast, H. L. Willett	-	-	224
We Come Believing, F. M. Kirkham	-	-	226
Think of Him, J. G. Waggener	-	-	227
Communion, S. M. Perkins	-	-	229
His Request, M. E. Harlan	-	-	230
Breaking Bread, J. H. Stark	-	-	232
For Us, James Small	-	-	233
Transformed, N. N. Haynes	-	-	235
A Covenant, F. D. Powers	-	-	236
Two Ordinances, B. J. Radford	-	-	238
A Model Observance, W. J. Lhamon	-		240
How Observed, F. M. Rains	-	-	243
Look to Jesus, Peter Ainslie	-	-	245
Our Fellowship, F. D. Ferrall	-	-	247
At the Table, A. M. Haggard	-	-	248
Center of Service, W. B. Craig	-	-	250
From Old to New, G. L. B.	-	-	252
He is Worthy, Isaac Errett	-	-	255
Are You Ready?, G. L. B.	-	-	258
A Rallying Place, A. B. Phillput	-	-	260
Thanksgiving, J. H. Garrison	-	-	261
Drawing Power, G. L. B.	-	-	262



Our Lofty Honor, I. N. McCash	-	-	264
Think of Him, Isaac Errett	-	-	266
Cross and Crown, B. B. Sanders	-	-	267
Four Questions, G. L. B.	-	-	269
Saved by Memory, G. L. B.	-	-	271
A Sacred Hour, Morton L. Rose	-	-	273
All Are Honored, G. L. B.	-	-	275
Behold the Lamb of God!, G. L. B.	-	-	277
A Monument, Simpson Ely	-	-	279
According to the Pattern, G. L. B.	-	-	280
Do Not Neglect, C. N. Udell	-	-	282
Stones Speaking, G. L. B.	-	-	282
The Power of the Cross, Leander Lane	-		284
The First Supper, G. L. B.	-	-	285
A Weekly Home-Coming, N. J. Aylesworth			287
The Hymn, John Brandt	-	-	288
Method of Serving, The Christian Evangelist			289
His Life Before Us, Chas. F. Deems	-		290
Central Church of Christ, G. L. B.	-	-	291
Forget Him Not, C. H. Spurgeon	-	-	292
Avoid Discussion on Untaught Questions, G. L. B.			292
A Personal Request, G. L. B.	-	-	293



## Introduction.

It is the purpose of the ages that man should be the associate of God. Hence his divine likeness. Hence a series of theophanies culminating in a Messianic manifestation of God to man. Hence the promises to the fathers, the predictions of the prophets, the proclamation of apostles and the messages of angels. The resources of heaven and earth are under tribute to prepare fallen humanity for association with the Infinite. This is the token of the "love divine, all love excelling."

The prospect of this association was caught up and highly prized in the promise of Noah to his sons that Jehovah should "dwell in the tents of Shem." It was echoed by David, "I will dwell in the house of the Lord forever;" and to this Zechariah seems to respond, "Lo, I come, and I will dwell in the midst of Thee, saith Jehovah." Many of the prophets delighted to repeat this sentiment in many forms, yet perhaps none more beautifully than He who sought to comfort the careworn exiles of Babylon (Isa. 11:31.) "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

If before the coming of Christ among men they enjoyed a profitable waiting upon the Lord, how much more intimate is the association since the Lord himself has lived in our flesh, walked in our highways, sat in our houses and eaten at our tables! At the communion we come closer to Jesus than she that touched the hem of His garment; and, like the lov-

ing apostle, lean upon the Savior's bosom. The supper is not a sad memorial of shattered hopes or of love lost forever, but a renewal of companionship, a little walk to Emmaus, a little talk at the seaside. Either, as to Peter, the Lord gently reproves our missteps with His trying question, "Lovest thou me?" or, as to John, he separates us from all others, and bids each anew, "Follow thou me." As among the eleven with the doors closed, He shows us His hands and His feet, and permits every doubting one to reach hither his finger and try the print of the nails, or to thrust his hand into the wounded side. And when we have concluded our communion, we say, "Did not our hearts burn within us while He talked to us by the way?" How we are thus led out of our lower lives into a higher realm, to a purer air and a sweeter light, as if a new springtime had burst on the soul? Bue we have been only waiting on the Lord.

After waiting upon the Lord in the sacred and refreshing participation of the supper, we may "run and not be weary." An invigoration that defies spiritual weariness is a boon above estimation. When the battle has gone hard against us all week, when many an attack of scorn for Christ's sake has been almost highly prized principles of life, as a been almost beyond endurance, and when the waves of passion in the soul, through a protracted storm have dashed against our noblest resolves and our most highly prized principles of life, as a ship is lashed by the billows, what shall save the heart from weariness and prepare it to sustain indefinitely the discouraging conflict? A reassuring answer comes as the soul enters communion with Christ at the table, "Consider him that hath endured such gainsaying of sinners against himself, that ye wax not

weary, fainting in your souls; ye have not yet resisted unto blood, striving against sin." If he endured much, shall not we endure a little? If he was firm in the agonies of death, shall we shrink from the lighter conflicts of life? Thus the soul reasons while it lingers in the hallowed precincts of the garden and the cross, and it cannot go hence without new courage and new hope.

To lead souls along this upward way, to add something to the sweetness of this sacred companionship, and to help some one attain to this happy consummation of all hopes and toils, are the faithful objects of this volume, written by a man whose love and loyalty point with unwavering steadfastness, on the one hand, toward the Redeemer, risen and exalted to a majesty transcending earthly honors, and, on the other hand, toward the redeemed, rising by divine help through tribulations to triumph and mounting up as with wings to participate in celestial communion with the ever-living, ever-loved Hero of Gethsemane and Calvary.

CLINTON LOCKHART,

Drake University, Des Moines, Dec. 17.

# The Lord's Supper.



## CHAPTER I.

### The Lord's Supper Instituted.

"Calm lay the city in its double sleep  
Beneath the Paschal morn's cold, silvery light,  
That flung broad shadows o'er the rugged steep  
Of Olivet that night.

But soon the calm was broken, and the sound  
Of strains all sweet and plaintive filled the air;  
And deep-toned voices, echoing all around,  
Made music everywhere.



The Holy Rite is o'er; the Blessed sign  
Is given to cheer us in this earthly strife;  
The bread is broken, and outpoured the wine,  
Symbol of better Life."



ESUS OF NAZARETH gave us the memorial feast called the Lord's Supper. It was in a large upper room, in the house of an obscure disciple, in the city of Jerusalem, where He sat at meat with His twelve chosen followers at the feast of the Passover, on the Thursday night preceding His death, that He made known the

desire of His heart to be remembered in the emblematic loaf and fruit of the vine till He should come again.

Jesus had lived the sinless life before men and angels. He had taught them, as one having authority, the truth as it had never been taught before. He had wrought many mighty miracles. His spotless life, and words and works had won many friends who clung to Him and followed Him in ever increasing faith and hope and love. But these had also made Him bitter enemies who, hating Him without a cause, thirsted for His blood.

Prophets had foretold His coming. They announced His coming as that of a conquering King. They also prophesied that He was to be led as a lamb to the slaughter, and, as a sheep before his shearer, He would be dumb. He would be wounded for our transgressions and bruised for our iniquities. He had repeatedly told His disciples that He would be crucified and be raised from the dead the third day. These things puzzled them. They had over-looked, or misinterpreted, the prophecies pointing to His humiliation and death, and built their hopes upon the coming of the Messiah who would reign with them in glory and conquer all their enemies. He had washed their feet when they were self-seeking, and had rebuked them for their unseem-

ly and worldly strife as to who should be greatest in the kingdom of heaven. He was about to go forth with them into the Garden of Gethsemane. The struggle on Olive's brow was just before Him. The shadows of the cross were gathering thick and fast, and blackness and darkness. He was to be arrested, taken before the high priest and before Pontius Pilate. He was to be cruelly treated, mocked, buffeted, scourged, spit upon, and crucified as a malefactor between two thieves. In view of these great trials, and the sad truths, then fully known to Him, that His friends would forsake Him, and one of His chosen twelve should betray Him and another deny Him, with wondrous calmness and self-possession He spoke the immortal words that authorized the keeping of this plain and simple, beautiful and soul-uplifting ordinance:

"And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 26-29.

"And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye; this is my body. And he took a

cup, and when he had given thanks, he gave to them; and they all drank of it and he said unto them, this is my blood of the covenant, which is shed for many. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." Mark 14: 22-25.

"And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire have I desired to eat this passover with you before I suffer; for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks he said, Take this, and divide it among yourselves; for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you; this do in remembrance of me, and he took the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you." Luke 22: 14-20.

Jesus founded the only authorized religion for all classes and for all ages. This memorial feast of His death, one of the enduring rites of this heaven-born religion, speaks, to those who grasp its meaning, in solemn beauty, simplicity and power. If He intended to try to attract the world by earthly pomp and pageantry He would have pursued a different course. He did not spread the supper upon a golden altar. He did not celebrate this first communion clothed in purple and fine linen,



“the splendor of man’s millinery and glitter and tinsel.” He used not smoking incense, or burning candles, or elaborate ritual and ceremony. He used not temple courts or temple altars. But we find in this simple feast a drawing and uplifting power, worthy of all acceptance—worthy of the acceptance of all men in all ages, and appealing to the whole man—the mind, the heart and the will. “Do this in memory of me.”

His disciples did not understand the object of the Supper when it was first instituted. They did not know that it was to be observed till He should come again. They doubtless understood that, when they should eat and drink at the Passover, they should have Him in their minds. They had not yet grasped the spiritual nature of the kingdom of heaven, and we need not wonder that they failed to see the fitness and nature of this ordinance. Gradually this would dawn upon their minds as He taught them during the forty days preceding His ascension, and be brought to their remembrance after Pentecost under the influence and guidance of the Holy Spirit. They were slow of heart (not hard of heart) to understand. They had been looking for an earthly kingdom, and failed to see the beauties of the spiritual kingdom, including those of the Lord’s Supper.

It was an opportune time to establish this monumental rite; for they were keeping the last Passover feast that would be observed by the authority of heaven. The law of Moses was to be fulfilled and taken out the way. "Ordinances" kept according to the Old Testament were to be abolished (2 Cor. 3:), and ordinances under the name and by the authority of Jesus Christ were to be loyally observed to the end of time (Col. 2:) by all who would "Hear Him" who is greater than Moses—who has all authority in heaven and in earth. The Old Testament was the schoolmaster to lead to Christ. Its types and shadows, its pictures speaking to the eye, pointed forward to Christ. The New Testament was to contain all the law, including ordinances, binding upon Christians. Its rites were to be few and simple, but they were to supply all our needs (Phil. 4: 19) when kept in loyal, loving remembrance of Jesus the Author and Finisher of our faith.

It was in wisdom that this memorial feast was ordained. We need ordinances that speak to the eye to help us to a clearer view of spiritual things, and thus to a better life. It is hard for us, surrounded as we are with the material and dwelling in material bodies, to see the "things unseen" with the natural eye. We now see, and hear, and taste, and feel and

smell through the wonderful organs of these material bodies. The holy angels are not clothed with mortal bodies as we are and may see with unclouded vision the things spiritual and eternal. And when we enter into the immortal state we are assured by divine word that we will "see as we are seen and know as we are known." But while in these tabernacles of clay our Great Teacher recognizes our needs and gives us divine ordinances that speak to us, as well as to others, the saving truth in words of light. "The mathematician uses his diagrams, the historian his charts and maps, the chemist varied apparatus to illustrate the abstract principles of science, and present in clearer light the more difficult passages in history." Wisdom is seen in all such helps. Our God has used the bleeding lamb, the sacred day, the symbolic tabernacle and temple with their godlen candlesticks and mercy-seats overlaid with gold—all these and many more are types and shadows—pictures—to make plain His love and His law, His nature, grace and glory, and man's need of salvation. He might have written His law athwart the sky in blazing letters of light, but saving grace and power would not have been as plain as it is now revealed in His word.

Because the Lord's Supper was instituted

when the last authorized Passover was being observed, some have thought that it was to be a substitute for the Jewish Passover. But it is a new institution, in a new dispensation for a new purpose.

The great events in the history of the Jewish nation were commemorated by appropriate feasts and services. These kept alive in the minds of the people the remembrance of the events and their special lessons. The salvation of Israel from slavery in Egypt was commemorated by a feast, expressly appointed for that purpose, called the Feast of Unleavened Bread. It lasted seven days, from the fourteenth day of the first month at evening to the twenty-first day of the same month at evening. The beginning of this feast was the eating of the Paschal supper in the evening of the fifteenth day. This feast was observed every year, and at the same time of the year, for about fifteen centuries. Jesus observed it with His disciples. It commemorated the great fact in the history of the chosen people—their deliverance from bondage in a foreign land. It was the fulfillment of prophecy and promise given 430 years before the deliverance. It was said to the people,

“And it shall come to pass, when ye be come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall

say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of Jehovah's pass-over, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."—Ex. 12: 25-27.

By this monumental feast was the deliverance of Israel kept fresh in the minds of the chosen and redeemed nation.

The Passover had been speaking for centuries of the power, wisdom and love of God as seen in His mercy and providence, and of man's duty to remember Him who is the Savior of men. This feast pointed to a great fact in the history of the Jewish nation. But in observing the Lord's Supper we keep in memory the greatest fact in all history—Jesus came into the world as the Son of Man and Son of God and died to save us from our sins. 'Twas great to make a world from nought, but greater to redeem. 'Twas great to deliver a weak and enslaved nation from bondage under cruel task-masters, but greater to redeem a world from the bondage of sin and death. When our children ask, "What mean ye by eating of the loaf and drinking of the fruit of the vine?" we answer by telling again and again the old, old story of redeeming love as revealed in the gospel of Christ. It serves to keep in memory the death of the Son of God by which life is given to the world. The Jews looked back, when observing the Pass-

over, to the time of mercy in saving the first-born; and they also looked forward to their salvation and that of their loved ones in the kingdom of God. Christians look back, in observing the Lord's Supper, to the great events of the Cross for man's redemption; and also look forward with rejoicing to the second coming of Christ when we will enjoy redemption in eternal ages. We keep a new feast for a new purpose, and the world looks on with interest, and many, we trust, with a desire to know and obey.

The Supper is a divine institution; it was given by Him who has all authority in heaven and in earth. The simple request of Jesus has more power than the stern commands of men called great, though they be backed by wealth and law and mighty armies. Jesus said, "Do this in memory of me," and in all future ages it is done as he requested. We are now in the twentieth century of the Christian era, and all through the intervening years His request has not been ignored. We read in the *Encyclopedia Britannica*, "This ordinance has been certainly observed, without essential variation, by all sections of the Christian church from the time of its appointment to the present day."

Do we see the truth, beauty and glory of this historic fact? Jesus made the request.

It is done as requested in the apostolic age. That generation passed away, and a hundred years after the magic words were spoken manifold more people loved and worshipped Him than when He lived on earth; and these showed their love by keeping the feast in His name. Terrible persecutions could not quench their love. They were thrown into amphitheaters, "old men and tender maidens, and the hungry beasts could not tear their love for the Anointed, out of their faithful, loyal hearts." They were bound to stakes, faggots were piled around them and kindled, and their love was proved undying. Some were rolled in pitch and placed as torches in emperors' gardens, and set on fire, but the flames could not destroy Christian faith and hope and love. In catacombs under populous cities, in savage places in the wilderness, in mountain caverns, in private chamber, in chapels and churches and cathedrals, on land and sea, the followers of Christ did not forget, but remembered Him. Men with crowned heads and pontifical robes, brave boys in the bloom of youth and maidens dressed in white, strong saints in health and vigor, others in their death throes, loved their Lord to the end. Jerusalem has been beaten by the storms of war over and over again. The morning and evening sacrifices ceased, and



the splendid temple service has not been observed for generations, empires and kingdoms have risen and fallen; the "dark ages" have come and gone; amid science and light, amid anarchy and order, believers in almost every tongue, have observed this feast every recurring Lord's day—hearts full of gratitude and thanksgiving, and consecrated hands to handle the sacred emblems, have been found to honor our Lord and Master.

We ask the honest skeptic the appropriate question: Who was this Man of Galilee that he could so win the love of the world to Him that His death is remembered in all ages?

There is but one answer: He is divine, and His word announced on that momentous night, the divine memorial to be kept till He comes again—the Lord's Supper.

Into this festal chamber, the large upper room, on the night in which He was betrayed, came one by one the twelve men whose names are now household words in all happy Christian homes. This is the greatest supper, in far-reaching influence for good, ever held in the entire circle of time. Solomon, the wise, prepared a table on which was spread the bounties of earth. The Queen of Sheba, and other noted personages were present to hear of the wisdom of Solomon. But a greater than Solomon presides at this table and the guests

come from every land and nation. At a banquet given by the rich Callis to Athenian worthies, Socrates and Xenophon were present, the one with his wisdom, the other with his literary fame. But a large part of the evening was taken up with the mere feast; the themes discussed were not vast nor vital. The Athenian feast pales into insignificance when compared with this simple feast of love and power. No banquet of earth is to be compared to this; no not one!

Disciples of Christ keep this feast, if need be, through fear of forgetting Him; or they keep it from a sense of duty—because he made the request; or they keep it because inspired by His matchless, boundless love. From a sense of duty they keep the feast, when they have outgrown the fear of forgetting; and they continue to grow, by works of faith and labors of love and patience of hope, until they are able to remove the request of their loving Redeemer out of the “circle of duty” into the larger sphere of love. Love for the world was the moving power that led to the institution of this feast; and love for the Master makes it a perpetual feast in His memory.

## CHAPTER II.

### The Death of Christ.

Christ Jesus abolished death and brought life and immortality to light through the Gospel.—Paul.

**N**OTE the fact that large space, proportionately, is given in the Scriptures to the death of Christ. Prophets and apostles make prominent His death, and Jesus himself continually reminded His followers that the Son of Man must suffer and rise from the dead the third day. There are strong reasons for the prominence given to this theme.

When on the Mount of Transfiguration Moses and Elijah appeared they talked of His decease that was to take place at Jerusalem. Mount Hermon, rugged and lofty, attesting the power of God, is a fit place for this scene of surpassing grandure. It has been suggested that possibly that Transfiguration was an example of the way in which Adam and all his race might have passed into heaven, had

not death come on us all through sin; and therefore it was the greatest proof of the love of Christ, who deliberately turned from all the radiant light and took the way of the Cross.

When the hour of death drew near this most glorious vision cheered the heart of the Son of Man on this Mount of Transfiguration. How grand the persons present! They represent the three worlds: (Christ came from Heaven itself; Moses and Elijah from the world unseen; the three apostles—Peter, James and John—were representatives of this present world.) How sublime and deeply interesting to human hearts was the theme of conversation! They did not talk with Him of the joys of Heaven, but of the sorrows of earth. Moses might have discoursed of creative work “when the morning stars sang together and all the sons of God shouted for joy;” but instead he talked of the grander work of redemption. Elijah did not speak of His coronation in Heaven, which event was to be when He had conquered sin and all human enemies, but he spoke of His deepest humiliation—of His death soon to be accomplished at Jerusalem. Why, at the hour of His greatest glory, select as a theme His greatest humiliation? It was because His death was to bring life and salvation to the perishing world. The supreme importance of His decease was con-

firmed by the voice from Heaven, saying, "This is my Son, My chosen, My beloved, in whom I am well pleased; hear ye him."—Luke 9:28-35; Matt. 17: 5.

The inspired writers speak of the atonement as a fact. Jesus died for our sins. Those who have been mighty in the scriptures and in turning many to righteousness have avoided discussion of theories and speculations and followed the inspired writers in presenting this theme. God has chosen preaching as one of the human agencies in saving the world; it is ordained of Heaven that the gospel must be preached. We learn how and what to preach from New Testament writers—those taught of God.

## I

Jesus was slain, in types and shadows, from the foundation of the world. Abel offered the firstlings of his flock in sacrifice, "and the Lord had respect unto Abel and his offerings" (Gen. 4: 4). God ordained sacrifice for sin; for Abel offered it by faith (Heb. 11: 4). Noah builded an altar unto the Lord and offered burnt offerings. God accepted this offering, for the response came, "I will not again curse the ground any more for man's sake" (Gen. 8:21). Job, Abraham, the Israelites at the Exodus and throughout their na-

tional history offered sacrifices for atonement. The Jews had been teaching for centuries the fact announced by the writer of the Epistle to the Hebrews that "without shedding of blood there is no remission of sins." The blood represented life; blood shed is life ended. The death of the lamb, as a type, pointed forward to the death of Christ as the antitype—He was the "Lamb of God." He is the great teacher, but more than this: He is our Savior.

## II.

John the Baptist came on a heavenly mission. He was the last prophet of the old covenant and the herald of the new (Luke 16: 16). He was the divinely constituted link between the old and new covenants; he proclaimed the coming of Him who fulfilled the types and predictions of the Old Testament. John bore witness that Jesus was the Son of God. And in introducing Jesus he said, "Behold the Lamb of God, which taketh away the sin of the world." Jesus did not come simply as a teacher, or as a mighty miracle-worker, but to take away sin by the sacrifice of Himself. No greater fact is to be found in all the world's history than this: Jesus came into the world to save sinners. This fact appeals to the whole man—intellect, sensibilities and will—and it has drawing power for all

men of all nations—it is worthy of all acceptance. (1st Tim. 1: 15.)

### III.

Jesus announced His own death. "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up." "I, if I be lifted up from the earth, will draw all men unto myself. This signifying what death He should die." "The good shepherd giveth his life for the sheep." After His resurrection the Lord continued to teach the necessity and power of His death. "O slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things and to enter into His glory?" Just before His ascension He said to His disciples, "Thus it is written, that the Christ should suffer, and rise again the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning at Jerusalem"—(Luke 24: 46-47).

### IV.

Peter, to whom was entrusted the keys of the kingdom of heaven, and who was the first to announce the terms of salvation to both Jews and Gentiles, announced a "crucified and slain," but now exalted Christ. Remission of sins is offered in His name to all



people upon the reasonable terms of the Gospel (Acts 2: 38; 10: 43). Peter preached to sinners salvation through Christ and called upon them to obey. When he writes to saints (See 2 Peter) he emphasizes the fact that we are redeemed through Christ.

"Elect in sanctification of Spirit unto obedience and sprinkling of the blood of Jesus Christ. Concerning which salvation the Spirit of Christ which was in them (the prophets) testified beforehand the sufferings of Christ and the glories that should follow." "Redeemed, not with silver and gold, but with the precious blood, as of a lamb without spot, even the blood of Christ." "Christ suffered for sins once, the righteous for the unrighteous, that he might bring us to God."

Saints of all ages are thus redeemed and join with Saint Peter in proclaiming, "Blessed be the God and Father of our Lord Jesus Christ, who begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

#### V.

John the beloved disciple, records in the Golden Text the purpose of Christ's advent into the world: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"—John 3: 16-17. In his old age John writes to saints (1 John 1: 7-9).

"If we walk in the light, as He is in the light, we have fellowship one with another and the blood

of Jesus his Son cleanses us from all sin." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins: and not for ours only, but also for the whole world."

John is permitted to hear the songs of heaven when he saw the Savior in glory before the throne. He heard the new song from the redeemed.

"Worthy is the Lamb that hath been slain to receive power and riches, and glory and blessing. Unto Him that loved us, and loosed us from our sins by His own blood, be the glory and the dominion forever and ever. Amen." "These are they which washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God; and they serve Him day and night in His temple"—(Rev. 1: 5-6; 5: 6-13; 7: 13-15).

The coming of Christ as Savior is portrayed outside the gate of Paradise Lost; and in Paradise Regained all give glory to Him as the Redeemer of the world.

#### IV.

Paul, the great apostle to the Gentiles, announced the burden of his preaching, his determination to not know anything among the Corinthians "save Jesus Christ and Him crucified" (1 Cor. 2: 2). The cross of Christ was the center of all of Paul's preaching. He proclaimed to all that there is no hope for the world only in and through the Gospel—the death of Christ for our sins, His burial and

resurrection from the dead (1 Cor. 15: 1-5). He would glory only in the cross, the power of God and the wisdom of God. Paul received a revelation from our Lord instructing him to observe the Lord's Supper. (1 Cor. 11: 23). He taught the followers of Christ how to keep the ordinances, including this. And he kept in mind the doctrine that the death of Christ could not be divorced from His life. "Remember that Jesus Christ of the seed of David was raised from the dead," (2 Tim. 2: 8) was the reminder he gave to Timothy and through him to all disciples. It is a great fact that Jesus died for our sins; it is a great fact that He rose from the dead; but we are taught to not only remember His death and resurrection, but also His life as revealed in the Scriptures. We are to remember Him—Our Personal Savior.

Keep it before the people that the love of God may be seen in the sacrifice of Christ for the sins of the world. When mercy is so full and free the wanderers in sin and folly should be moved by the love of Christ to turn and live; and those who thus accept the offer of the Redeemer of the world are redeemed with a price, and should glorify God in body and spirit, in saving others.

We must preach the truth that saves as it is revealed. The great emphasis in apos-

tolic preaching was laid on "repentance and remission of sins in his name." Our preaching, to be approved of God, must be apostolic. We must call upon all believers to repent and accept the offer of pardon in His name. The convicted soul cries out for salvation. The mercy of God endureth forever. There is no grace, no mercy, no peace in any systems of philosophy, in any proclamation of infidelity; these are found only in the Gospel of Christ. We should make prominent the mercy of God as revealed in remission of sins; not remission while we continue in sin; not pardon because of our good deeds in the past or present, but through Gospel grace, full and free.

The writer attended a prayer meeting where the theme was the Death of Christ. The leader selected songs appropriate to the theme; and slips of paper on which were written Scripture references to be read. Prayers were offered; songs were sung; Bible verses were read telling of the sad death of Christ. Then the leader called for remarks on the theme. Not a soul responded. All sat in sad and gloomy silence. Not one among that company of Christians, who had been taught to "rejoice always," and to "rejoice evermore," felt like saying a word. They were usually ready to respond promptly when invited. What was the trouble? The

full Gospel had not been presented in the lesson prepared by the leader. We had the death of Christ presented; but His death without His resurrection is not the Gospel; that would be the saddest story ever told. He died, and rose to die no more; and this is the grandest story ever told.

We remember Christ when we observe the Lord's Supper. We are reminded of His death, and have the assurance that He is alive forevermore. He was present when the Supper was instituted in that large upper room in Jerusalem. He is present each recurring Lord's day in every assembly of disciples who honor Him in loving loyal remembrance. May He be the center of power, wisdom and love in every assembly in coming ages. From the Garden of Eden to the Garden of Gethsemane we find a line of altars pointing forward to Christ; and from the present back to Gethsemane we find a line of tables on which are spread the sacred emblems pointing back to Christ. May He ever be the center of attraction—the drawing power—in sermon and song and life, as well as in the weekly feast of love—the Lord's Supper.

Jesus dies that mercy may be offered to sinful man; God gives the assurance of pardon to all who obey Christ in His terms of mercy. The power, wisdom and goodness of

God are seen in nature—"the heavens declare His Glory"—but His love and mercy are seen in the Gospel. Believing this, and having been adopted into the family of God, we must surely be ever zealous in our mission in this world to seek and save those who are lost.

There are mysteries connected with the atonement, but it is ours to enjoy the blessings and proclaim the fact of the atonement through Christ, and not to solve its mysteries. God must stop somewhere in giving this revelation to man. We should be satisfied with the revelation that He is able and willing to save, and does save, through the crucified and risen Christ. Mystery should be no hindrance to faith. Sin itself is a mystery, but it is a fact that sin is in the world; and it is a glorious fact that Jesus "takes away the sin of the world." We cannot ignore the disease of the soul—sin—and we ought not to reject the only remedy for sin because of its mysteries. Tell it o'er and o'er again, Jesus rescues sinful men.

The atonement through Christ is the brightest revelation of God, whose glory we see shining "in the face of Jesus Christ," as Savior of the world. We are not able to fathom the love of God, but the revelation remains to our joy. Jesus died for our sins. We may not agree on a theory of the atone-

ment but the fact remains—Jesus saves us from our sins, and He is able to save eternally all those who come to God through Him. Explanations may vary, but the fact remains—sinners have been saved in all the centuries of the Christian age and are being saved now, by reliance on Christ who died and rose from the dead. McGee says:

“The creeds of the Catholic church (including Protestant as well as Roman and Greek churches) tell us to believe in the forgiveness of sins. They link that belief to the great miracle of the incarnation; they tell us that our salvation has been procured by Christ, the Son of God, who, in order to effect it, came down from heaven, was incarnated, suffered, died, and rose again. But how His life and death and resurrection accomplished our salvation they tell us not. They teach an atonement; but theory of atonement they give us none. All that we are bound to believe and defend is, that there has been an atonement effected for us by the death of Christ, that this has removed a hindrance in the way of remission of sins other and beyond any that might exist in ourselves; but what that hindrance is, and how that death removed it, we are nowhere expressly told.”

When we preach Christ crucified as did the apostles our hearers will understand that the death of Christ was more than a martyr's death, more than the death of a man. It has been said that all explanations of the atonement have partial truth. “Christ did die as a martyr; as an example; as the pattern of self-

surrender; to show sympathy; as our representative; to reveal the love of God; to satisfy the claims of government; to make us good." But all explanations are defective without the Bible statement, "He bore our sins in His own body on the tree."

There is a legend told by the Hebrews of two sisters who were partaking of the roast lamb on the night of the Passover. One was full of fear and chided the other because she was so calm and at such perfect peace, whilst the destroying angel was abroad in the land. The reply was, "Why, sister, the blood has been sprinkled, and we have God's word that when He sees the blood He will pass over us. Now I have no right to doubt God's word. I believe He will keep His word. If I was in doubt about the blood being shed, or if I doubted either the integrity or ability of God, in connection with His word, I should be uneasy. But as I do not question the fact that the blood has been shed, and, as I believe that God will be true to His word, I cannot but be at peace." Jesus says, "This is my blood shed for the remission of sins." We have the assurance of His word that, when we are scripturally baptized, our sins are forgiven; when we err as Christians, and come to Him in true penitence and prayer, we are cleansed from all sin; when we come to the Lord's



Supper our gloomy doubts and fears should have no place; for we are His obedient children; we are under His banner of love, in the line of obedience and joy and peace.

When we read what the Bible reveals concerning the death of Christ and get a glimpse of God's boundless love and what it means to man in sure promises here and hereafter, and have a realizing sense of the inability of man to comprehend the infinite, we are led to join with Paul in his humble but triumphant exclamation:

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of Him, and through Him, and unto Him, are all things. To Him be the glory forever, Amen!"



## CHAPTER III.

### Name and Nature.

**T**HERE are various names given to this ordinance. We should distinguish between the scriptural names and other names that are unscriptural and misleading. "If any man speak let him speak as the oracles of God," on this or any other Bible theme. This we should do because so taught by inspired men and in the interest of truth. We should hold fast the form of sound words and call Bible things by Bible names.

#### I.

It has been called the Eucharist. This name is now in common use. Eucharist is from the Greek word "eucharista" which means "the giving of thanks." The term is not found in the New Testament; but in the account of the institution of this ordinance the word "eucharistesas" occurs. "And He took bread, and gave thanks (eucharistesas) and brake it and gave to them" (Luke 22: 19). This use of the word probably led the ancient writers to adopt the word and apply it to the

Lord's Supper. Gratitude for divine mercy and grace is a chief requisite for those who would partake, but this is not a sufficient reason for this use of the name. Eucharist as applied to the Lord's Supper, first appears in a letter ascribed to Ignatius, A. D. 107. And it is used by Irenaeus who says that after consecration of the bread "it is no longer common bread but Eucharist." Writers continued to use the word in this sense. The name found such acceptance that it became the most frequent designation of the Supper both in the Western and Eastern churches. Proper observance of the Supper includes Eucharist—giving of thanks—but it is more than thanksgiving.

## II.

It has been called the Sacrament. The word Sacrament is from the Latin "sacramento" which means an oath. The Romans took a solemn oath when they entered the Roman army. When Christians enter the army of Christ they take a solemn oath (in baptism) to be loyal in the service of Christ. In time, the Supper was supposed to be a means of special graces and spiritual blessings such as remission of sins when ministered by the hands of a priest. The clergymen taught that it was so solemn a sacrament that none but the priest could consecrate it. This

took it out of the hands of the ordinary people as a means of remembering Christ; for, the sacrificial idea being added to it, those who had not been ordained priests did not dare to touch it. This beautiful, simple, memorial feast, changed from its original design, became a tremendous power in the hands of the clergy who alone claimed the right to handle the sacred emblems. Our Lord never intended to make this Supper so solemn that his humble disciples might not touch the emblems without the aid of a priest; all His people are priests and are taught to "break bread" in His Name.

Sacrament, as applied to the Supper, has been used as an outward and visible symbol of some invisible and spiritual truth, or work of grace. In this sense Augustine uses the term when he says of the bread and the cup that they are "therefore, called Sacraments because in them one thing is seen, another understood."

Instead of using the word sacrament alone to describe this feast we find writers using the terms, "Sacrament of the Body and Blood," "Sacrament of the Eucharist," "Sacrament of the Altar." These terms need no explanation; they are self-explanatory.

The "sacramentum" was the obligation of obedience to his commander taken by the

Roman soldier when he entered the Roman army. When we surrender our souls to Christ, and announce that surrender by being baptized into Christ, we, by this act of obedience take the oath to obey Him as the Captain of our salvation. (Baptism is the last act, the binding act, we take in enlisting in the army of the Lord; and we answer to the roll-call when we come to the Lord's table on the Lord's day with the Lord's people. Enlistment creates the army and the church record (if properly kept) shows the number of soldiers ready for service. It would seem very formal to call the roll of the members when the church meets for worship on the first day of the week and answer to our names as soldiers answer at roll-call, but an occasional roll-call might be a helpful reminder of the danger of neglect and the duty of being loyal to all the orders of our Great Commander.

The word sacrament has been used for centuries in a mystical sense. The ordinances, especially the Supper, have been held to be mysterious, inexplicable, incomprehensible and of magic power. The word is never applied to the Supper in the Scriptures, and for this reason, as well as for the reason it is misleading, we do not apply it to this ordinance.

### III.

It has been called the Mass. The word

“missa” originally meant dismissal of the congregation. “Ite missa est” is the formula by which the Roman Eucharistic service concludes. The name was unknown to this feast for centuries. Those who call it “Mass” affirm that the elements of bread and wine are changed into the actual body and blood of Christ by the consecration of the priest. This is the doctrine called Transubstantiation.

#### IV.

It has been called The Christian Passover. It is true that the Jewish Passover commemorates the deliverance of Israel from bondage in Egypt. It is also true that the Supper commemorates the salvation of Christians from sin by the death of the Son of God. But the Supper is not a substitute for the Passover; it is a new ordinance for a new purpose. Christ is called our Passover (1Cor. 5:6-8) but the Supper is not so designated. In this chapter Paul is talking of the purity of the Church for the honor of His name and for the salvation of the members. He reminds Christians that,

1, Christ is our Passover; we come to Him for salvation. Jews kept the Passover feast in faith and obedience to the law of Moses. We keep a perpetual feast in union with Christ;

2, As Jews, in coming to the Passover feast, were required to put away leaven, so Christians are required to put away the leaven of malice and wickedness when they come to Christ;

3, Jews were to keep the Passover at a stated time—once a year. Christians are to keep this gospel feast at all times; it is a perpetual feast; with the unleavened bread of “sincerity and truth” we are to ever honor our Lord and thus prepare for spotless purity in the church that is to be “a glorious church without spot or wrinkle.”

The supper should remind us of the manner of life we should live, but it is not the “Christian Passover.” The Lord’s day is not the “Christian Sabbath.” To speak of it as the “Christian Sabbath” is unscriptural, confusing and misleading. We do not keep the Jewish Sabbath; we keep a new day—the first day of the week—for a new purpose—to commemorate the resurrection of Christ. To speak of the Lord’s Supper as the “Christian Passover” is confusing and misleading. We do not keep the Jewish Passover or any other Passover; but we keep the memorial feast—a new feast—to commemorate a new event—the death of Jesus for our sins.

In the names used we see proof of a gradual departure from the apostolic teach-

ing. It was called an "Oblation" by Clement at the close of the first century; a "Sacrament" by Pliny in the beginning of the second century; the "Eucharist" by Ignatius in the year 107; a "Sacrifice" by Justin Martyr in the middle of the second century; a "Pass-over" by Origin in the middle of the third century, and a "Mass—Massa" by Ambrose at the close of the fourth century. The name used indicates the nature of the ordinance as understood by the one using the name.

In searching the Scriptures for the name, or names, applied to this ordinance we will also find its nature indicated.

#### I.

It is called in the Scriptures the Lord's Supper, (1 Cor. 11: 20). The word here translated supper answers to our generic word "feast." A feast may be eaten at any hour of the day or night.

It is called the Lord's Supper by inspiration. Paul "delivered" that which he "received from the Lord" (1 Cor. 11: 23). This name is given to the ordinance to indicate its nature; we are to keep this feast because by it we are reminded that He loved us and died for us and we wish to show our love to Him by doing as He requested. It is a memorial of His death—a feast of sacred memory. It is a feast of love. Love is the motive that



moved our Father in heaven to give His Son to die for us; it is the motive that led Christ to lay down His life for our redemption; and this feast is a pledge and confirmation of that love. When we partake of the loaf we are reminded that His body was broken for us. When we drink of the cup we are reminded that it was for us He shed His blood—for us He poured out His life.

Luke tells us that Jesus said concerning partaking of the cup as well as the loaf, "Do this in memory of me." Paul records the same sentence by inspiration. The Supper is a memorial feast to keep in memory the great fact that Christ died for our sins. The most glorious news ever announced to the children of men is that, "Jesus came into the world to save sinners." The Gospel is never preached in its fullness unless this fact is made known and the hearers are told how to be saved from their past sins, and how to live so as to be saved in heaven. This great fact—the death of Christ for our sins—is kept before the world in every gospel sermon, and in every scriptural observance of the Supper.

It is quite common among men to celebrate the birth of distinguished persons. Nations honor their leaders. But this is the only instance on record in the history of the world in which the death of one person is

commemorated by an ordinance especially appointed for that purpose. This Supper celebrates a death instead of a birth, and that death is thus marked as one of supreme importance in the redemption of the race.

## II.

It is the communion of the Body and Blood of Christ (1 Cor. 10: 16-17). A communion is a participation in something, especially in ideas and sentiments held in common; hence fellowship; concord; association. The Supper of our Lord is the communion, or joint participation in Christ our living and glorious head, by the use of the appointed symbols of the body and blood of Christ. By it we participate in the ideas and sentiments of Christ. By it we announce our fellowship with Him in all that is true and good and eternal. (By it we not only remember our Lord who died but also commune with our Lord who lives.) By it we look back to the death and resurrection of Christ and forward to His coming to welcome His children home.

The Lord's Supper is not the communion; but it is communion in the appointed symbols of the body and blood of Christ. The communion of saints—fellowship—participation—includes more than the Supper; we have fellowship in preaching, in prayer, in song, in work, in joy and sorrow, in trial, and

in triumph—in the whole Christian life and with the whole church of Christ—saints on earth and saints in heaven. If one should “refuse to commune”—refuse to partake of the emblems at the Lords’ Supper—this one act would not put him out of fellowship with his brethren; for he still communes with them in preaching and giving and singing and praying—in all that makes Christian fellowship.

When we speak of the Supper as the “Communion” we mean the communion in the appointed symbols of the body and blood of Christ; we do not mean the full fellowship in the whole Christian life. It is communion but not the communion.

Our Lord is present with us when we commune. He is not present in human form as He was when He gave the loaf and cup to His disciples for the first time as memorials, but He is present at every communion service. We cannot comprehend the omnipresence of God but we know He is ever present in all the universe of worlds; for we see harmony and unity and motion the result of law, the law of God. He is ever present to rule and guide. Jesus showed in His mighty words and works the wisdom, love and power of God when He was here in the flesh, and He promised, saying, “Lo, I am with you always.”

He walked "in the midst of the seven golden candlesticks"—the seven churches of Asia—when John was in Patmos. He walks in the midst of all His churches; let us obey and rejoice.

The presence of Jesus at the Supper, and indeed at all times, is a source of comfort to His people. But it need not seem strange that the thought of His presence is a source of terror to the wicked and unbelieving. It is a fact that the presence of our officers of law is a terror to the criminal classes while it is a source of pleasure to the obedient. Jesus is with us; let us rejoice; and let the unbelieving and impenitent hear His voice, turn to Him, and rejoice with us.

It is a sign or symbol of our union, fellowship and association with Christ. Eating and drinking, especially in Oriental countries, was the symbol of friendliness, union and fellowship. Jesus added these words just after He gave the emblems to His disciples: "Verily I say unto you, I will not drink henceforth of this fruit of the vine until I drink it anew in my Father's kingdom" (Matt. 26: 29). We enjoy this union with Christ here when we commune with Him, and will continue to enjoy it in the kingdom of glory.

### III.

It is both a Memorial Supper and a Communion. It is a memorial feast as well as a

communion with Christ. A distinguished writer of the Church of England says, "Of all the several names by which the Supper of the Lord has been designated that of the Communion is the one which the Church of England has adopted." It is the part of wisdom of that church, or any other, to adopt a scriptural name, but there is a lack of wisdom in adopting that name to the exclusion of other scriptural names. We keep it both as a monument of love and a communion with our Master.

In the Scriptures the feast is not only called the "Lord's Supper" and the "communion," but also called the "Lord's table," the "breaking of bread" and the "breaking of the loaf." These expressions do not add anything to the meaning of the ordinance not found in the two names already given.

As to the nature of this ordinance the followers of Christ have been divided into these three classes:

- 1, Those who hold to the doctrine of Transubstantiation. This is the doctrine of the Roman Catholic church. It is officially given as follows in the Canons and Decrees of the Council of Trent, Session XIII., Oct. 11, 1551: "In the Eucharist are contained truly, really and substantially, the body and blood, together with the soul and divinity of our

Lord Jesus Christ, and consequently the whole Christ." This same doctrine is taught, though less distinctly, by the Greek Catholic church. It is claimed that the conversion, or change of the substance of the bread and wine in the Eucharist into the body and blood of Jesus Christ, is wrought by the consecration of the priest. This requires that a miracle be wrought every time the priest consecrates the emblems; also according to this doctrine of transubstantiation the same body is dead and alive at once and may be in a million different places, whole and entire at the same instant of time. Of this doctrine we have more to say in another chapter, and only add here the one sentence from Buck's Theological Dictionary: "But we need not waste time in attempting to refute a doctrine which by its impious consequences refutes itself."

2, Those who hold to the doctrine of Consubstantiation. This doctrine is held by the Lutheran church. The authoritative teaching is given in the Augsburg Confession, A. D. 1530, Art. X, in the following language: "The true body and blood of Christ are truly present under the form of bread and wine, and are then communicated to and received by those that eat the Lord's Supper."

Lutherans reject transubstantiation while insisting that the body and blood of Christ

are "mysteriously and supernaturally united with the bread and wine so that they are received when the latter are." This union of the earthly and heavenly elements is called "unio sacramentalis," and it is claimed that it is not present when the ordinance is not observed according to Christ's appointment; it is also claimed that the union does not depend upon the consecration of the priest, but upon the words that Christ used when He gave the Supper "are clearly spoken or sung."

If there is a "mysterious and supernatural union" why should we worry our souls trying to understand that union? And why make the understanding of the "mysterious" a test of fellowship? If good but misguided believers in the centuries past have claimed to fathom the mysteries we need not allow their doctrine of so called "authority" to divide Christians, or to keep loving hearts from coming to this memorial feast.

3, We hold with those who teach that the eating of the loaf and drinking of the cup in remembrance of Christ, after returning thanks for these emblems, is observing the Lord's Supper. No miracle is necessary to make the feast a blessing; no faith in a mysterious union between the material and spiritual is necessary; but faith in Christ and a willingness to obey Him by showing His

death will make this feast a blessing. In observing the Supper we receive spiritual blessings as we receive such blessings through prayer, or singing, or preaching. As beautifully expressed by Philip Schaff in his Bible Dictionary,

“Happily the blessings of the holy communion do not depend upon the scientific interpretation and understanding of the words of the institution, however desirable this may be, but upon the promise of the Lord and upon child-like faith. And therefore even now Christians of different denominations and holding different opinions can unite around the table of their common Lord and Savior, and feel one with Him and in Him.”

The emblems used—the loaf and the cup—represent the body and blood of Christ; they are symbols or mementoes taken in remembrance of our Savior. Paul said of the rock that was smitten in the wilderness by Moses, and from which the water flowed to quench the thirst of Israel, “That rock was Christ.” He meant that the rock represented Christ who was smitten for us. John said, “The seven stars are the angels of the seven churches,” and, “The ten horns which thou sawest are ten kings.” He was using symbols: the stars represented churches, and the horns represented kings. When a school boy points to pictures, and says, “That is Queen Victoria, and that is George Washington,” we understand him. And when he points to a



map and says, "That is England and that is America," we know what he means. And we read our Savior's words spoken when He took the loaf and said, "This is my body;" and when he took the cup and said, "This is my blood of the New Testament," and we can see how beautifully these emblems represent His body and blood.

We are not called upon to affirm our faith in the miracle of transubstantiation or in the mystery of consubstantiation; but as believers in Christ we are called upon to do as He requested—remember Him in His divinely appointed symbols—and all are "blessed in the doing."

Jesus is present at the Table. Let us not be terrified; for He is our best friend. Let us not be giddy or thoughtless; for we profess to be His friends, and, with becoming solemnity, mingled with deepest gratitude and joy, let us commune with Him.

A company of literary men, of which Charles Lamb was one, were together one evening, when one of them said: "Think, if Dante were to enter the room, what should we do? How should we meet the man who trod the fiery pavement of the Inferno, whose eyes had pierced the twilight and breathed the still, clear air of the Mount of the Purgatorio, whose mind had contemplated the

mysteries of glory in the highest heaven?" "Or suppose," said another, "Shakespeare were to come?" "Ah!" said Lamb, his whole face brightening, "how I should fling my arms up! how we should welcome him, that king of thoughtful men!" "And suppose," said another, "Christ were to enter?" The whole face and attitude of Lamb were in an instant changed. "Of course," he said in a tone of deep solemnity, "we should fall upon our knees."

We need not wait the glory of His personal presence at His second coming to give Him honor due His name; we should give Him glory and honor now—should live in His light, and love and joy at all times, and be ever thankful that He is here to bless.

"Is this all?" said one who made a long journey to see the ocean, and gazed on its rolling waves for the first time. "Is this all?" No. The first view of the blue waves gave but a glimpse of the mighty deep. When we first hear the story of redeeming love we get but a glimpse of the love of God as seen in the cross of Christ. Our Savior was crucified; He was lifted up and draws all men unto Him. As far as known to men there was no other way for God to save; it is the only remedy provided for our deliverance from sin. We will glory in the cross; for by it we are lifted

out of darkness into light, out of death into life, out of sorrow and ruin into heaven—and this we do when we commune with our Lord.

We must know our Lord before we can remember Him. We cannot know Him, as we need to know Him to be saved, unless we know more than the one fact that He died; we cannot divorce His death from the life He lived in the flesh before His crucifixion, or His resurrection after His death to an endless life. We should know Him,

1, As our Great Teacher who speaks with unerring wisdom and knowledge and gives us the only religion of authority to be found in the whole earth;

2, As the King of Kings who rules in wisdom, love and power, and conquers all human enemies;

3, As our Savior who gave His life a ransom for us all—who died that we might live.

“And this is eternal life, that they might know Thee the only true God and Jesus Christ, whom thou sent.” (John 17:3.) When we know Christ we will be moved to remember Him, tenderly, lovingly, and with a mingling of sorrow and joy; sorrow because it was necessary for Him to die for our sins; joy because He came from the tomb and ever lives, and loves, and is ready to welcome His faithful ones home.

Jesus requests us to remember Him. Our salvation in heaven demands that we continue to remember Him. Paul says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 16: 1-2.)

Paul also tells us, "For now is our salvation nearer than when we believed." (Rom. 13: 11.) When we first believed we were saved—our past sins were all forgiven. But there is a salvation in heaven that we all hope to enjoy; and that salvation is nearer and nearer each day of our journey. From the time we first believed until the time that Jesus comes, or the time when He comes to each one of us personally at death to call us home, we must remember the Gospel. This Lord's Supper helps us to keep in mind and heart the great facts of the Gospel; it is given for this very purpose; it is the monument of the crucified but risen and exalted Redeemer; it is the resplendent monument ever fresh and new and becoming more glorious with the passing centuries. It is a monument that crumbles not to earth, but one that He has trusted to the care and keeping of those who live for Him. Shall we not spread the Lord's

table each Lord's day with loving hands, and with loyal hearts remember Him?

John 6: 53-54 has often been quoted and applied to the Supper, even by those who do not believe in the miracle of transubstantiation, or the mystery of consubstantiation. But when we give the passage a careful reading we find that it does not refer to the Lord's Supper, but to salvation through Christ.

Note the historic setting: A crowd of Jews follow a young, unknown man, with no place in the Rabbinical schools, a peasant from a poor little village in Galilee. He tells them he is greater than Moses; that he brought them greater gifts than the manna in the wilderness; that,

1, 'The Bread of God cometh down from heaven—now—and giveth life to the world—not to Jews only—(v. 33);

2, He is that Bread of Life, (v. 48);

3, 'The Bread of Life must be appropriated by partaking of his flesh and blood (v. 51, 56);

4, And that this is done, spiritually, by feeding upon His life and words (v. 63).

No wonder the selfish and self-seeking Jews who were following Him "for the loaves and fishes," turned away and walked no more with Him. No wonder the honest seekers after truth refused to turn from Him, saying,

“To whom shall we go? thou hast the words of eternal life.”

Notice the progressive thought: He announces the Bread of Life; declares He is the Bread of Life; affirms that the Bread of Life must be appropriated, and this is done by faith and obedience to Him. He gradually advances to the revelation: He brings this gift in his hand, “opening first one finger, and another until it is all disclosed.”

He kept on in His discourse until His hearers were driven from the literal to the spiritual interpretation; they knew He would not give them, literally, His “flesh and blood” to eat. Christians should be driven to the spiritual interpretation of this chapter: Jesus did not mean literal “eating and drinking,” even at the Lord’s Table. Is every communicant, good or bad, to receive life by the merely physical act of eating and drinking in His memory? No: But we must appropriate the saivation offered in His name—make it our own by faith and obedience—in order to live spiritually; this means much more than to attend to one of His ordinances. Jesus died for us; He lives for us; through Him we have pardon and peace and life; this life is offered to all who will trust and obey.

We all love to be remembered. The more we love a friend the more we desire to

be remembered by that friend. We give keepsakes to those we love; it is not through fear of being forgotten by them but because these keepsakes deepen and intensify love; they are the seals that help to keep hearts united. So the Supper is a token of Christ's love for us; He gave it because he craved to be remembered. We keep it to edification when its emblems call up before us the love of Christ and His willingness and ability to save. In the Highlands of Scotland, in a wild glen, is a spring at which Prince Albert once stopped to drink. The owner of the spring fenced it in, built a tasteful monument, making the waters flow into a basin of hewn stone, on which he placed an inscription. Every passing stranger, every lone traveler, stopping to drink at the fountain, reads the inscription and recalls the memory of him whom it honors. Thus it is both a memorial and a blessing. It keeps Prince Albert's name ever fresh, and it refreshes those who drink from it. So the Supper is a memorial of Christ the Prince of Life. It helps us to remember, and is spiritual food and drink for the soul, refreshing to pilgrims on the royal path that leads to heaven.

As a memorial Supper and communion with our Lord this divine institution comes to us after nineteen hundred years, stripped of

its "garments of mourning" and of transubstantiation "miracle" and consubstantiation "mystery," clothed in the white raiment of truth and gladness. Christians now assemble, as did those in apostolic times, in obedience to the request of our Lord,

"DO THIS IN MEMORY OF ME."





## CHAPTER IV.

### Apostolic Observance.

**D**R. LUKE, "The beloved physician," writes an inspired history—The Acts of Apostles. In this book he gives the process and means by which men and women are turned to the Lord. It is a book of conversions. It tells of the establishment of the first Christian church at Jerusalem, the first Pentecost after the resurrection of Christ. The terms of salvation were announced to the anxious inquirers, and these terms are found to be identical with the terms of church membership. The gospel message was received, and there were added unto the disciples about three thousand souls. "They that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." After recording this glorious gospel victory, the inspired writer gives the order of worship established in the new church. He mentions their acts of public worship as follows:

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2: 42).

Four acts of public worship are given in the following order:

1, The apostles' doctrine—the things taught them by the apostles. To them had been given the great commission to go unto all the world and preach the Gospel and they were executing their part of this commission; they were required to teach those whom they baptized "to observe all things" whatsoever Jesus had commanded them. (Matt. 28: 20.) This commission made it the duty of the apostles to teach; and it also made it a duty of the converts to learn from them. On this Pentecost there were obedient preachers and obedient converts—the apostles taught and the converts continued steadfastly in the doctrine.

2, The fellowship. This means the joint participation in religious duties; it includes the contribution to the common fund and its distribution—it means that we are partners in the finances of the church as well as in every good work.

3, The breaking of bread. This refers to the Lord's Supper. The breaking of the emblematic loaf, and the partaking of the fruit of the vine is here classed with acts of public worship. From this time forward it was observed as an ordinance of the church. The frequency of its observance is not here

given, but is found elsewhere in the New Testament.

4, The prayers. This refers to the public prayers of the congregation, the prayers offered in their regular worship.

These four items are all features of the public church life of the Jerusalem church. Further on in the chapter (verses 44-47) the community of goods is mentioned, and the fact that they continued "breaking bread from house to house (or at home) did eat their meat with gladness and singleness of heart."

This community of goods—having all things common—was found only in the church at Jerusalem; and it was not binding even there: for the case of Ananias and Sapphira (Acts 5: 1-14) shows that they, as well as others, had the liberty, or power to keep the money after the property had been sold—it was not an apostolic command that they should hold all things common. This "breaking of bread at home" was not the Lord's Supper, but the eating of their daily food.

Some have concluded from the record here given that the Jerusalem church communed at first daily; that they lived with each other like members of one family of a new and higher type; that, when they had their meals, one of them would preside and the Lord's Supper would be observed as Jesus

had given direction. But Luke makes a distinction between the acts of public worship and the acts of every day life; and, we should bear in mind the fact that he wrote this history, or finished it at least, long after the day of Pentecost. It was completed about the time of Paul's imprisonment at Rome, thirty years after the day of Pentecost. He doubtless gives us the established order as found, not only in the Jerusalem church, but also in all churches that had been established at that date; and that order was to meet upon the first day of the week, not only to hear and continue in the apostles' doctrine, and in fellowship and prayers, but also in the breaking of the loaf.

In the twentieth chapter of Acts of Apostles, seventh verse, we have the custom of the church at Troas stated in the following language:

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and he continued his speech until midnight."

Luke was with Paul on this journey. This meeting at Troas was held about thirty years after Pentecost. The language shows that it was the custom of the disciples of Christ at Troas to meet on the first day of the week, and it also shows the leading object of the meeting—"to break bread." It was not a

farewell meeting in honor of Paul; for then the day of the week would not have been mentioned. It was the stated day for their regular meeting for worship. They were taught, with other Christians of that day, to "forsake not the assembling of themselves together" (Heb. 10: 28) and the first day of the week—the Lord's day—was the day for coming together under the direction of the apostles; and they came together to break bread—to observe the Lord's Supper. Dean Howson says:

"We have here (Acts 20:7) an unmistakable allusion to the practice, which began immediately after the resurrection of our Lord, of assembling on the first day of the week for religious purposes."

Jesus arose on the first day of the week; showed Himself to His disciples one week later—the first day of the week; and the practice of His loving disciples, for the intervening centuries, has been to meet on that day for worship which includes the observance of the Supper.

The church of God at Corinth had a stated day for assembling to worship. Paul refers to this in his language concerning the collection for the saints as follows:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath pros-

pered him, that there be no gatherings when I come." (1 Cor. 16: 1-2).

When they met on that day they had been taught to observe the Lord's Supper. They had been taught to observe it as a sacred event, and inconsistent with strife, revelry and disorder. Apostolic observance required that "all things be done decently and in order."

The custom of the church at Corinth is not to be followed in all respects; for their church assemblies were not orderly, and for this disorder Paul rebukes them. They had established the custom of eating a meal together called "Agape." Paul did not authorize the keeping of this "love feast;" but he rebuked them for conduct unbecoming saints. Some of them were gluttonous and drunken. He advises them to eat at home (1 Cor. 11: 22) that the distinction between rich and poor might not be noticeable; he also instructs them to "tarry one for another." This they could conveniently do if they satisfied their hunger at home. The Greek dining-clubs of that day were in the habit of inviting rich and poor to their feasts. The richer members sent in supplies for the poorer, and all ate together, everything being shared equally. This was a good way for the followers of Christ to express Christian unity if honestly carried out. But the rich Jewish Christians

were rebuked by James (Jas. 2: 1-4) for insisting on being foremost and in setting down at the feasts to eat before the distribution had been made. If they, with their great advantages needed rebuke, we need not be surprised to find that the Corinthians, who were converted from heathenism, would fall into disorder in such things.

Paul's earnest pleading with the church at Corinth had its effect, and no doubt all the churches in that age profited by the divine lessons. One result was that the Agape was separated from the Lord's Supper. Here is the dividing point between two institutions, and henceforth each has a different course. The Agape belonged to the transitory plan of church life. It varied in its effects with churches in national character and forms of civilization; it passed through many stages; as a mere local custom it is found to be productive of evil rather than good; those who were taught to "prove all things and hold fast that which is good" discarded it and it was discontinued. On the other hand the Lord's Supper also has its changes; the mode of celebration is so changed that the careless eye would have found it hard to recognize it; still through all the centuries it has vindicated its claims as a divine institution and still bears its permanent testimony, proclaiming

the once dead, but ever living Lord, who said, "Remember Me."

The church at Corinth had been instructed in regard to the Lord's Supper. They were taught that it was a sacred event, and that it was inconsistent with strife, revelry or any disorder. Paul taught not only the church at Corinth, but "all that in every place call upon the name of Jesus Christ our Lord" (1 Cor. 1: 1) the same doctrine. All churches under apostolic guidance observed the Lord's Supper as Jesus requested; and they observed it on the first day of the week in an orderly manner.

We have called attention to what inspired writers have said about its observance during the first century of the Christian era, and we here give what the eminent historian, Mosheim, says about its observance during this period:

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimony of the most credible witnesses."



## CHAPTER V.

### History of the Lord's Supper.

#### I.

**W**E NOW come to the history of the Supper as given by uninspired writers. In tracing this history we may expect to find that the institution passed through many changes. There is no ordinance of God so pure and excellent which the corruption and folly of men has not altered during the Christian era for the worse. This ordinance has not escaped but has been loaded with additions foreign to its nature and design.

At the risk of being somewhat formal we adopt the centurial form, rather than the division into periods. In tracing the Supper century by century it is not our aim to go into details; we do not believe it would be profitable to do so. Many foolish things have been written on the subject which we deem unwise and inexpedient to repeat. We agree with the conscience-arousing statement, it is not what you think, or what I think, or what they think, but what the Bible says that is to settle the question right. The writer be-

lieves we should spend less time teaching church history of a thousand years ago and more time in showing how to shape history for a thousand years to come. However, in the struggle after truth we need to know what men have said and done, that we may imitate their virtues, accept the truth they taught, and avoid their mistakes.

#### THE SECOND CENTURY.

In the preceding chapter we have given the inspired history which covers the first century, or nearly so. Geo. P. Fisher, in his recent church history, calls the period from A. D. 1 to 100, "The Apostolic Age." Under the direction of the apostles, we have found that the Supper was well established as one the most important acts of worship in the church of Christ.

We quote from Justin Martyr. Eusebius says of this writer that he overshadowed all the great men who illuminated the second century by the splendor of his name. He was born toward the close of the first, or near the beginning of the second century. Justin was one of the earliest and ablest of Christian Apologists. Justin Martyr says, Apology 1, chap. 67:

"And on the day which is called Sunday, all who live in the cities or in the county, gather together in one place, and the memoirs of the apostles, or the

---

writing of the prophets are read as long as the time permits; then, when the reader has finished, he who presides admonishes and exhorts by word of mouth to the imitation of their noble deeds. Then we all rise together and pray, and, as we have already said, bread is brought, and wine, and water, and the president in like manner offers up prayers and thanksgiving, according to his ability; and the people join in one voice saying, amen; and those things over which thanks has been given are distributed and received by each person, and, to those who are absent a portion is sent through the deacons."

This is one of the earliest notices of Christian assemblies given by an uninspired writer. The meeting was a meeting of the Lord's people on the Lord's day; and one of the most prominent acts of worship was the Lord's Supper. It was the universal custom in the century following the death of the apostles to meet on a stated day, called the Lord's day, for worship, and, with the other acts of worship, we find the Supper to be very prominent. Fisher, in speaking of marriage, says, "To the civil contract was added a religious service, in which the officers of the church were present. The bride and bridegroom sat down together at the Lord's Supper and presented an offering to the church. In the prayer connected with the communion service the divine blessing was invoked upon them." There is no proof that this was a

Fisher

general custom, but it shows that the Supper was held sacred.

In this century the "Agape," or love-feast, was separated from the Lord's Supper. As Paul had rebuked the church at Corinth for improprieties and excesses at the table, we may know that his words had the desired effect, the idea of sacredness continued with the Supper; it was the memorial to remind all of death, and the feast of joy because the Lord was alive forevermore.

"The teaching of the Apostles" is a document discovered by Bryennios, in the Jerusalem Convent at Constantinople, in the year 1873. It was published in 1883, and is considered of great value as throwing light upon the earliest church history. It is generally considered that it was written before 165 A. D. The probable limits are between A. D. 120-160. We quote here the section on the Lord's Supper:

Chap. IX. As concerns the Eucharist, celebrate it (literally give thanks) thus; first for the cup, "We thank Thee our Father, for the holy vine of David Thy servant, which thou hast made known to us by Jesus Christ, Thy servant. To Thee be glory forever." And for the broken (bread) thus: "We thank Thee, our Father, for the life and knowledge which Thou hast brought to us through Jesus Christ, Thy servant. To Thee be glory forever. As the (grains) of this broken bread were scattered over the mountains, and being brought together became

one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom. For thine is the glory forever and ever."

Chap. X. After being satisfied, give thanks thus: "We thank Thee holy Father, for Thy holy name which Thou hast enshrined in our hearts, and for the knowledge, faith and immortality which Thou hast made known to us by Thy servant Jesus Christ. \* \* Thou hast imparted to men spiritual food and drink, and life eternal through Thy servant. Remember, Lord, Thy Church to deliver her from all evil, and perfect her in Thy love. \* \* Hosanna to the Son of David. If any be holy, let him come; if any is not, let him repent. Maranatha, Amen." And let the prophets give thanks as much as they wish.

Chap. XIV. On the Lord's day, having come together break bread and give thanks, having confessed your sins, that your sacrifice be pure. Let none who hath a difference with his fellows come together with you until that they are reconciled, that your sacrifice may not be profaned; for this is that which was spoken by the Lord: "In every place and time, offer unto Me a pure sacrifice, for I am a great King, saith the Lord, and My name is wonderful among the nations."

This ancient document throws light upon the post-apostolic observance of the Supper. Here we see the simplicity and devotion similar to that of the primitive church worshipping under the direction of the inspired teachers.

#### THE THIRD CENTURY.

Some alterations were introduced in the

celebration of the Supper. The prayers were lengthened. We find, by the accounts of Prudentius and others, that gold and silver vessels were used in the administration of the emblems. There was more pomp and show among the wealthy churches, probably, as Mosheim expresses it, "with a pious intention to make it more respectable." Some thought it should be administered to infants; others refused it to those who were in "a penitential state" and who had not been baptized; still others spoke of it as "a holy mystery, spiritual food indispensable to eternal life." The emblems were carried to those who were not able to leave their houses. The ordinary practice was for the communion to be received, as in apostolic days, on Sunday of each week.

Some insisted in this century that it should attend every event in life of great moment; it was observed on the anniversaries of the death of loved friends; the day when a martyr died was kept as his birthday, or the day of his entrance into higher life, and the Supper was observed. But the birthday of our Lord, the first day of the week, was kept in honor of his resurrection, and the Supper was always kept in His memory.

#### THE FOURTH CENTURY.

The Lord's Supper holds its place as the

sacred feast to be observed on Sunday, notwithstanding many endeavor to have it observed less frequent, and others more frequent. Mosheim says of the observance in this century:

“It appears further, by innumerable testimonies, that the Lord’s Supper was administered (in some places two or three times a week, in others on Sunday only) to all those who were assembled to worship God. It was also sometimes celebrated at the tombs of martyrs and at funerals; which custom, undoubtedly, gave rise to the masses that were afterwards performed in honor of the saints, and for the benefit of the dead. In many places the bread and wine were holden up to view before their distribution, that they might be seen by the people, and contemplated with religious respect; and hence, not long after, the adoration of the symbols was unquestionably derived. Neither catechums, penitents, nor those who were supposed to be under the influence and impulse of evil spirits, were admitted to this holy ordinance; nor did sacred orators in their public discourses ever dare to unfold its true and genuine nature with freedom and simplicity.”

Mosheim may be mistaken in his judgment as to the reasons the orators did not unfold the nature of the Supper “with freedom and simplicity.” But this was at a time when many of the clergy sought to increase their power over the people. They clothed the simple ordinance with mystery, and thus sought to arouse the desire of the people to try to penetrate the “sublimesecret.” There

are people in all ages who are attracted by the mysterious.

One who tries to decide what the doctrine the fathers of this period taught concerning the Lord's Supper, by reading what they say, will doubtless agree with Hagenbaugh in his *History of Doctrines*, when he says,

"The mysterious and often bombastic rhetoric of the fathers, especially Gregory of Nyssa, the two Cyrils, and Chrysostom, in the Greek church, and Hilary and Ambrose in the Latin, makes it uncommonly difficult to decide what dogmatic notions are to be attached to their expressions. By their changing imagery we are sometimes led to think of an ideal, sometimes of a substantial change; now of a subjective change on the part of the participant, and again of an objective change in what is received; sometimes it is wonderful conjunction of the head and body of Christ (consubstantiality); sometimes a total change of the elements of the Lord's Supper into this body (transubstantiation)—real transformation." *History of Doctrines* P. 362.

Ruckert makes the charge that "Gregory shattered the Supper of the Lord; he cast away all that is glorious in its nature, and in its place left only a magical instrumentality, which, without any influence on the spiritual life, is only (?) designed to nourish the body for immortality."

This is an unfavorable conclusion and may not be correct; we are left in the dark when we read what these fathers said con-



cerning the nature of the Lord's Supper—but they “remembered their Lord,” even if they were not clear in their ideas of the nature of the feast.

#### THE FIFTH CENTURY.

One important change is mentioned in the Schaff-Herzog Encyclopedia as having been made in this century. We quote from the article Lord's Supper;

“Originally the communion was administered every day, then every Sunday; but from the fifth century it was restricted to the three great festivals, Christmas, Easter and Pentecost.”

It is not stated in the New Testament that the disciples of Christ administered the communion “every day;” the church at Jerusalem may have done so, but, as soon as the revelation was “delivered” to Paul and other apostles the disciples met upon the first day of the week to break bread instead of meeting every day. We learn that the change to the observance only three times a year—at the time of the three great festivals—was a gradual change. Later we find certain churches observing it once a year—only on Easter.

We read in the Church History by Prof. Kurtz, “In the East as early as the fourth century one observance of the Lord's Supper in the year was regarded as sufficient; but western councils of the fifth century insisted

upon its observance every Sunday and threatened with excommunication every one who did not communicate at least on the three great festivals." Thus men gradually drift away from the apostolic custom. In the primitive church there were fifty-two observances of the Supper during the year; later we find but three observances; still later but one.

The Patriarchate of Antioch included in its jurisdiction, Syria, Judea, and the south of Asia Minor. A liturgy bearing the name of "St. James" (said to have been the first bishop of Jerusalem) prevailed here of old; and a liturgy, still so called, is found in use throughout the same country at the present day. Rev. W. Palmer in a "Dissertation on Primitive Liturgies," (London 1845), compares two liturgies that must have been in use before the Council of Chalcedonia, A. D. 451. There were two rival churches; the Monophysite, or Jacobite, and the Orthodox or Melchite. These two churches after the division in the fifth century, A. D. 451, used two liturgies nearly alike. Palmer says,

"These liturgies begin the 'Anaphora' with the benediction, 'The love of God, the grace of the Son and the communion of the Holy Spirit be with you all.' Then follow the address, 'Sursum Corda' etc., and a preface or thanksgiving; then the hymn, 'Tersanctus,' followed by a continuation of thanks-

giving; then a commemoration of our Savior's deeds and words at the Last Supper, or a verbal oblation, and a prayer for the Holy Ghost to sanctify the elements into the sacraments of Christ's body. Whoever compares these parts of the Orthodox and Monophysite liturgies together, will be surprised at their minute agreement together in sentiments and expressions, when he considers the centuries that have elapsed since the separation of the Orthodox and the Monophysites.

"After this the solemn prayers for all estates of men and for all things, succeed. The order of these prayers is a little different in the two liturgies, but their substance and the words of the petitions generally agree. After the prayers and commemoration, and a bidding prayer by the deacon. Then a Collect introductory to the Lord's Prayer; then the Lord's Prayer and a benediction. After this comes the form of address to the Holy to the holy. The bread is broken \* \* \* and communion takes place after which comes a prayer of thanksgiving and a benediction of the people."

The liturgy, "still in use," of the two rival churches of the fifth century agrees minutely in the items of worship, including the observance of the Supper. Christians never drift from each other when they draw near to their common Lord and Master.

#### THE SIXTH CENTURY.

It was about the beginning of this century that Gregory the Great prescribed the new method of administering the Lord's Supper. This sacrament was called the Canon of the

Mass. It was celebrated with "a magnificent assemblage of pompous ceremonies." Gregory has been called the "greatest, most capable, noblest, most pious and most superstitious" of the popes. We will find more about the Mass and the pompous ceremonies later on in history.

It has been stated that the Paulacians, a sect of Christians that arose probably about the sixth century and became numerous in the East, rejected the Lord's Supper. But, it must be remembered, their opinions are known, like many other religious people, only through the representations of their adversaries. Neander and Giesler assent that they did not reject the Lord's Supper, but they simply denied the material presence of Christ in the Eucharist. They refused to partake of the sacraments of the Greek and Roman churches; but this does not prove that they rejected either baptism or the Lord's Supper. Their enemies called them "atheists" because they refused to worship the Virgin Mary, the saints, and the cross.

#### THE SEVENTH CENTURY.

No marked change is found recorded in the observance of the Supper in this century. Mosheim says, "We shall pass in silence the richness and variety of the sacerdotal garments that were now used at the celebration

of the Eucharist, and in the performance of divine worship as this would lead us into a tedious detail of minute and unimportant matters."

#### THE EIGHTH CENTURY.

We quote again from Mosheim: "The administration of the Lord's Supper which was deemed the most solemn and important branch of divine worship, was now everywhere embellished, or rather deformed, with a variety of senseless fopperies, which destroyed the beautiful simplicity of that affecting salutary institution. We also find manifest traces, in this century, of that superstitious custom of celebrating what were called solitary masses though it be difficult to decide whether they were instituted by a public law, or introduced by the authority of private persons."

We need not worry over the question raised by this historian, as to who introduced the "solitary masses." It is sufficient for us to know that our Lord did not introduce it, neither did the apostles receive it from heaven. It came, as many other abuses came in the dark ages, from those who probably did not see the evils that were to follow.

#### THE NINTH CENTURY.

A violent controversy arose in this cen-

tury when a monk announced and defended the doctrine of Transubstantiation.

It is doubtless true that millions remembered their Lord at the communion table, through all these centuries, unmindful of the discussion of "untaught questions" by misguided teachers; they did not try to fathom the mysteries of God, but they did try to build upon the rock by doing His will. In Johnson's Encyclopedia we find the following, which we give here for the statements it contains, also as a kind summary of the history of the communion up to the time of this controversy:

"No part of the Christian practice and doctrine has given rise to larger diversities of opinion, or to a more voluminous polemical literature than the sacrament of the Eucharist. These controversies were not known to the church during the first eight or nine centuries. It seems entirely just to believe that during all this early period, the visible elements employed in the celebration the consecrated bread and wine, were recognized only as symbols and emblems of the body and blood of Christ given for our redemption; inasmuch as the expression of an opinion or doctrine different from this appears to have been first probably made in the year 831 by a monk of Corbie, France, named Paschasius Radbertus."

This monk of Corbie has been called "one of the ablest and best educated men of the ninth century." He published a book in which he taught the two following proposi-

tions: first, that, "after the consecration of the bread and wine in the Lord's Supper, nothing remains but the outward figure, under which the body and blood of Christ are really and locally present—that is to say the doctrine now called Transubstantiation; and, second, that "The body of Christ thus possessed in the Eucharist is the same body that was born of the Virgin, that suffered on the cross and that was raised from the dead."

Many scholars of that age opposed the doctrine. Among the number was Ratramnus a monk of Corbie—a contemporary of Radbertus; he affirmed that the Word, or Logos, dwells in the consecrated bread and wine, as once the Logos dwelt in the body of Christ, "while they still continue, in substance as well as attributes, bread and wine." There were many grave and heated debates on this question, as well as on the question as to "whether the whole of the bread and wine taken in the sacrament are, or are not, assimilated by the digestive organs." These discussions are characteristic of the times. The professed followers of Christ in those days were like those to whom Paul referred when he wrote, "But I fear lest by any means, as the serpent beguiled Eve in his craftiness, so your minds should be corrupted from the simplicity and purity that is toward Christ." (2 Cor. 11: 3.)

The hitherto unanimous opinion of the church had been that Christ is present in the sacrament, as He is present with His people always. No council had issued a decree stating the manner in which his presence was manifest. Mosheim doubtless states the truth when he says, "Both reason and folly were hitherto left free in this matter; nor had any imperious mode of faith suspended the exercise of the one, or restrained the extravagance of the other." That is as far as man is concerned, but apostolic precept and example had been hitherto the restraining and guiding power.

Radbertus issued a second edition of his treatise and presented it to Charles the Bald. Johannes Scotus was ordered by Charles the Bald to draw up "a clear and rational explanation of that important doctrine" which Radbertus had corrupted. Scotus was acute and precise in his writing; he declared plainly that "the bread and wine were the signs and symbols of the absent body and blood of Christ," but it seems that he did not convince his opponents of their error.

#### THE TENTH CENTURY.

We come now to what has been called the "dark ages." There was an "agreement to disagree" in the church. This has been called "mutual toleration" as well as "stoical



indifference." We need not raise the question as to whether it is better to vigorously debate the problem as to how Christ is present in the Eucharist, or to be indifferent to all such questions. Mosheim says "This mutual toleration must not be attributed either to the wisdom or virtue of an age, which was almost totally destitute of both. The truth of the matter is that the divines of this century wanted both the capacity and the inclination to attack or defend any doctrine, whose refutation or defense required the smallest portion of learning or logic."



## CHAPTER VI.

### History of the Lord's Supper.

#### II.

#### THE ELEVENTH CENTURY.



THE dispute concerning the "presence of Christ's body and blood in the Eucharist" was revived about the middle of this century in the Latin church. Berenger, principal of the public schools at Tours, and afterwards archbishop of Angers, "a man of most acute and subtle genius, and highly renowned both on account of his extensive learning, and exemplary sanctity of his life and manners," maintained publicly in 1045 the doctrine of Johannes Scotus, and opposed that of Paschasius Radbertus. Berenger was denounced by those who held to what was called the "Real Presence."

Hitherto disputants had been allowed to express their opinions on this question without the interference of councils and popes. Berenger persevered in teaching the doctrine that the bread and wine were not changed into the body and blood of Christ in the Eucharist, but "preserved their natural and essential qualities, and were no more than

figures and external symbols of the body and blood of the divine Savior." The pontiff, Leo. IX, attacked the doctrine of Berenger with peculiar vehemence and fury in 1050; and, in two councils, one assembled at Rome and the other at Vercelli, had the doctrine solemnly condemned and the book which defended the same doctrine that Berenger taught, committed to the flames. This example was followed by the council of Paris, which was summoned the same year by Henry I, and in which Berenger and his numerous adherents were menaced with all sorts of evils, both spiritual and temporal. Henry deprived him of his revenues, but neither threats nor fines nor synodical decrees, could shake the firmness of his mind on this question or induce him to renounce the doctrine.

On three different occasions, under three different successive popes—Victor II, Nicholas II and Gregory VII—he was compelled by threats and intimidation to renounce his opinions; and, on two of these occasions, to subscribe to the declarations drawn up for him by his enemies. The first of these declarations, made at what may be called his second trial, under Nicholas II, was to the effect that "the bread and wine, after consecration, are not only a sacrament, but also the real body and blood of Jesus Christ; and that

this body and blood are handled by the priests and consumed by the faithful, and not in a sacramental sense, but in reality and truth, as other sensible objects are." He was forced to subscribe and confirm with an oath, this doctrine. As soon as he turned to France he abjured it utterly and resumed the teaching of his former views.

Berenger was summoned to Rome in 1078 by Gregory VII, to answer to the charges against him. This pope seems to have had a high esteem for Berenger, and opposed him on the points of difference, with mildness and tenderness. In the council which was held at Rome toward the close of the year 1078, Gregory permitted Berenger to draw up a new confession of his faith and to renounce that which had been solemnly approved and confirmed by Nicholas II and a Roman council.

Gregory must have perceived the absurdity of the former confession, and therefore revoked it, though it had been rendered sacred by papal authority. Berenger was allowed to draw up and confirm with an oath this second confession: "The bread deposited upon the altar became after consecration, the true body of Christ, which was born of the Virgin, suffered on the cross, and now sits at the right hand of the Father; and that the wine placed upon the altar became, after consecration, the

true blood which flowed from the side of Christ." The enemies of Berenger claimed that this confession was ambiguous.

In 1079 another council was convoked at Rome, under Gregory which produced a third confession for Berenger to sign. This third confession was similar to the first. Berenger consented to this, and was kindly treated by the pope, but soon retracted his confession. Gregory seemed neither surprised or offended at this and took no further steps in the matter. This, with a treatise that was afterward prepared by Berenger, leads to the opinion that Gregory did not believe in the doctrine of transubstantiation. Mosheim in a note, says,

"It is worthy of observance that Gregory, whose zeal in extending the jurisdiction, and exalting the authority of the Roman pontiffs surpassed that of all his predecessors, acknowledged, at least tacitly, by this step, that a pope and council might err and had erred in effect. How otherwise could he allow Berenger to renounce a confession of faith that had been solemnly approved and confirmed by Nicholas II in a Roman council."

But popes and councils have erred, and continue to err. The apostles had written all we need to know about the nature of the Lord's Supper. It is claimed by Berenger in his treatise, that Gregory claimed to have consulted the Virgin, and, from her had learned

that "it was necessary to adhere to the express declarations of Scripture concerning the presence of Christ in the sacrament." It seems that it did not occur to him that he might learn this from the New Testament without seeking a revelation from the Virgin.

Laufrance, thirty-fourth Archbishop of Canterbury, England, defended the doctrine of Transubstantiation against Berenger; he claimed to prove the doctrine by the omnipotence of God, miraculous phenomena and the proposition that "the sacraments of the New Testament must be distinguished from those of the Old Testament by a superior dignity and the common consent of Christians."

#### THE TWELFTH CENTURY.

Peter De Bruys, an earnest reformer who made an attempt to correct the abuses and superstitions of that age, was burned at St. Giles in 1130 by an enraged populace, instigated by the clergy. It seems that he was trying to win the people back to the beautiful simplicity of the Gospel. This martyr was condemned for teaching, among other things, the following tenets:

- 1, "That no persons were to be baptized before they had the full use of their reason;

- 2, "That the real body and blood of Christ were not exhibited in the Eucharist, but were merely represented in that holy ordinance by figures and symbols."

The Roman Catholic church exalted the sacraments, teaching that they produce their legitimate effect "*ex opere operato*"—by an intrinsic efficiency; and this does not depend upon the officiating priest; neither does it depend upon the state of mind of the recipient; the sacrament is efficient unless the recipient willfully resists or is in a state of mortal sin.

Fisher in his history says the church taught that,

"The Lord's Supper brought ■ continued spiritual nourishment to the communicant. In the twelfth century the custom of admitting children to participation was abolished. The increased veneration for the bread and wine of the sacrament led to this act. There was the fear of dropping the bread and wine in the distribution of them. This motive probably first caused the withholding of the cup from the laity. This custom was ■ subject of debate in the early part of the thirteenth century but became established."

Kurtz Church History says,

"The fear lest any of the blood of the Lord should be spilt led to the withholding from the twelfth century of the cup from the laity, and its being given only to the priests. If not the cause, then the consequence, of this was that the priests were regarded as the only full and perfect partakers of the Lord's table. Kings at their coronation and at the approach of death were sometimes by special favor allowed to partake of the cup. The withdrawal of the cup from the laity was dogmatically justified, especially by Alexander of Hales, by the doctrine of "*concomitantia*," i. e. that in the body and blood was contained. Fear of losing any fragment also led to

the substitution of wafers, the host, for the bread that should be broken.

#### THE THIRTEENTH CENTURY.

Pope Innocent III. in 1215, first gave to the doctrine of Transubstantiation a general ecclesiastical sanction. Hitherto the Roman Catholic church had allowed some liberty of opinion as to the presence of Christ in the Eucharist. This pope "had the honor" of introducing and establishing the use of the word Transubstantiation, which Mosheim claims was "hitherto absolutely unknown."

In the celebration of the Mass, the tinkling of the bell was the signal informing the congregation of the occurrence of the "miracle." It was taught that the Mass is a real offering, "a repetition of the sacrifice on the cross." It was claimed that the Mass is highly efficacious in averting evils and procuring blessings; hence, the practice of private Masses, when only the officiating priest was present, grew common. Innocent III. ordained that "laymen must partake of the communion at least once a year."

It is not surprising that the Lord's Supper became an object of worship; for this was but a natural result of the doctrine of transubstantiation; they worshipped the "deified bread." Professed Christians of Rome may claim to transform the Son of God into a piece



of bread and worship that bread, yet the monumental institution still lives.

With transubstantiation in the Roman church came the "elevation of the host," a custom that still prevails of carrying about this "divine bread" in solemn pomp through the public streets, where it is to be administered to the sick and to dying persons. Then came the celebrated annual "Festival of the Holy Sacrament," or, as it is sometimes called, "The Body of Christ." This festival originated with a certain woman whose name was Juliana, and who lived at Liege. She claimed to have prayed to God, and to saints, and that she saw the full moon with a small defect or breach in it; and that she was "inwardly informed by the Spirit that the moon signified the church, and that the defect or breach, was the want of an annual festival in honor of the holy sacrament." Few at first gave attention to this woman's vision, but Robert, Bishop of Liege, in 1246, published an order for the celebration of this annual festival. After the death of Juliana, one of her companions named Eve adopted her cause with zeal and persuaded Urban IV. to publish an edict, in 1264, "by which the festival was imposed upon all the Christian Churches." After the death of Urban, Clement V., in the council at Vienne in Dauphine in 1311, cor-

firmed the edict, and thus was this festival established. Mosheim is of the opinion that the establishment of this festival did more to render the doctrine of transubstantiation agreeable to the people than the decree of the Lateran council under Innocent III., or than all the exhortations of his lordly successors.

#### FOURTEENTH CENTURY.

It was in this century John Wiclif was born—1320. He was appointed a professor in the University of Oxford. He opposed the Roman Catholic doctrine of the worship of saints, the multiplication of festivals, private masses, extreme unction, the sale of indulgences, auricular confession, and denied the real presence of the body and blood of Christ in the Lord's Supper. He affirmed a spiritual communication which, however, he makes dependent, "not only on the faith of the receiver, but also on the worthiness of the officiating priest."

#### FIFTEENTH CENTURY.

A famous dispute in the Roman Catholic church which was kindled at Barcelona in 1351, was renewed in 1462, by James A. Marchia, a Franciscan; the dispute was concerning the kind of worship that was to be paid to the blood of Christ. Marchia held that "the blood which Christ shed upon the cross did not belong to the divine nature, and of conse-

quence was not to be considered as an object of divine and immediate worship." Pope Plus II. made several ineffectual attempts to suppress the controversy; but finally, in 1464, he imposed silence upon the parties in dispute, affirming that "both sides of the question might be lawfully maintained until Christ's vicar upon earth should find leisure and opportunity for examining the matter, and determining on which side the truth lay." It seems that the Roman pontiffs have not yet found "leisure and opportunity" to give the world the truth on this question.

We must not conclude that all the followers of Christ in this century were engaged in unseemly and unprofitable controversy. Many were rejoicing in the saving power of the Gospel and were trying to worship God in spirit and in truth. One of these devout followers of Christ, Thomas a Kempis, was born in 1380 and died in 1471. While he exalted the priests as the only class who had power to administer the emblems, he expresses great reverence for Christ and His ordinance. Writing of the priesthood and of the value of the Supper he says:

"If thou hadst the purity of an angel, and the sanctity of St. John Baptist, thou wouldst not be worthy to receive or to administer this sacrament. For it is not within the compass of the deserts of men, that man should consecrate and administer this

sacrament of Christ and receive for food the bread of angels."

"Great is this mystery and great is the dignity of those to whom is granted that which is not permitted to angels. For only priests rightly ordained in the church have power to celebrate this sacrament and to consecrate the body of Christ.

"A priest ought to be adorned with all graces, and to give example of good life to others. His life and conversation should not be in the common ways of mankind, but with the angels of heaven, or with perfect men on earth. A priest clad in sacred garments is Christ's deputy, that with all supplication and humility he may beseech God for himself and for the whole people. When a priest doth celebrate holy Eucharist he honoreth God, he rejoiceth the angels, he edifieth the church, he helpeth the living, he maketh mention of the departed, and maketh himself partaker of all good things. And though I cannot as yet be altogether heavenly, nor so full of love as the cherubim and serahim, yet notwithstanding I will endeavor to apply myself earnestly to devotion and prepare my heart to obtain if it be some small spark of divine fire, by the humble receiving of this life-giving sacrament. For this high and precious sacrament is the health of both soul and body, the medicine for all spiritual languor; hereby my vices are cured, my passions bridled, my temptations overcome, or at least weakened; greater grace is infused, virtue begun is increased, faith is confirmed, hope strengthened, and love inflamed and enlarged."

"For if I be now so often negligent and cold when I communicate; what would become of me if I received not this remedy, and sought not often so great a help; although every day, I be not fit nor well prepared; I will endeavor notwithstanding at

due times to receive the divine mysteries, and to be partaker of so great ■ grace."

#### THE SIXTEENTH CENTURY.

The reformers of the sixteenth century—Luther and others—opposed the Catholic doctrine of Transubstantiation, the sacrifice of the mass, and the withholding of the cup from the laity.

But there arose on unfortunate controversy among the reformers concerning the Lord's Supper. Luther was doing a mighty work among the Germans in throwing off his allegiance to the Roman church, and Zwingli was doing a great work among the Swiss. Those two reformers did not agree on the Lord's Supper. Luther affirmed the objective presence of the glorified body of Christ in connection with the bread and wine, so that the body and blood, in some mysterious way, are actually received by the communicant whether he be a believer or not. This doctrine has been called "consubstantiation," although Lutheran ministers generally object to this designation. Zwingli, on the other hand, denied that Christ is present in any such sense, and he made the Lord's Supper to be simply a memorial of His atoning death.

Luther rested his theory on the literal interpretation of the words of Christ. In the Marburg conference, in 1529, between Luther,

Zwingli and a number of their friends, there was an effort made to bring the parties to an agreement. Luther quoted the words of Christ, "This is my body," and affirmed that this language was to be taken in its literal meaning. He wrote:

"For we are not such fools as not to understand those words. If they are not clear, I do not know how to talk German. Am I not to comprehend what is meant when a person puts a loaf of bread before me and says, 'Take eat this is a loaf of bread?' and again, 'Take, drink this is a glass of wine?' In the same manner, when Christ says, 'Take, eat, this is my body,' every child must understand that He spake of what He gave to His disciples. \* \* It is not simply bread of which we partake in the Lord's Supper, but the body of Christ."

Zwingli's first statements about the doctrine of the Lord's Supper were made in opposition to the Romish sacrifice of the mass. He says, in 1523:

"I called the eating and drinking of the body of Christ a memorial of the body and blood of Christ, a memorial of the passion of Christ, before I heard of the name of Luther; and Luther called the body and blood of Christ a testament; both statements are correct and come from the mouth of Christ."

But the two great and good reformers did not come to an agreement on the Lord's Supper at the conference at Marburg. Zwingli, with tears in his eyes, offered the hand of fraternal friendship to Luther. But Luther refused to take his hand, since he

could not join in Christian fellowship with one he thought denied a fundamental article of the Christian faith. Before they separated, however, they subscribed to a statement of those great points of doctrine upon which they were agreed, and promised to treat one another "with all the toleration consistent with a good conscience."

Calvin was inclined to hold what he considered the midway view between Luther and Zwingli—that Christ is really received in the Lord's Supper, "but spiritually and by believers alone." It does not seem clear to the writer what Calvin meant by the "midway view," but we state his claim; it is not necessary to give an explanation.

The doctrine concerning the Supper as taught in this century by different churches is expressed in the following confessional statements:

Roman Catholic doctrine is officially given in the Canons and Decrees of the Council of Trent, Session XIII., Oct. 11, 1551. The principal points are:

"In the Eucharist are contained truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ. The whole substance of the bread (is converted) into the body, and the whole substance of the wine into the blood. The whole Christ is contained under every part of each species, when separated."

“The principal fruit of the most holy Eucharist is the remission of sins. In the Eucharist Christ is to be adored. All and each of Christ's faithful are bound to communicate every year. Sacramental confession is to be made beforehand by those whose consciences are burdened with mortal sin.”

The same views are taught in the Greek Catholic church though less distinctly.

The authoritative teaching of the Lutheran church is thus given in the Augburg Confession, in 1530:

“The true body and blood of Christ are truly present under the form of bread and wine, and are there communicated to and are received by those that eat the Lord's Supper.”

The authoritative teaching of the Reformed churches is as follows:

The Helvetic Confession in 1536|:

“The bread and wine (of the Supper) are holy, true symbols, through which the Lord offers and presents the true communion of the body of Christ, and blood of Christ for the feeding and nourishing of the spiritual and eternal life.”

The French Confession of Faith:

“The Lord's Supper is a witness of the union which we have with Christ, inasmuch as he not only died and rose again for us once, but also feeds and nourishes us truly with his flesh and blood, so that we may be one in Him, and that our life may be in common.”

“The bread and wine in the sacrament serve to our spiritual nourishment, inasmuch as they show, as to our sight, that the body of Christ is our meat, and his blood our drink.”



### The Scotch Confession of Faith in 1560:

"The faithful in the right use of the Lord's Table do so eat the bodie and drinke the blude of the Lord Jesus that he remains in them and they in him."

### The Belgic Confession in 1561:

"Christ that he might represent unto us this spiritual and heavenly bread hath instituted an earthly and visible bread as a sacrament of His body, and wine as a sacrament of his blood, to testify by them unto us, that, as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished, we also do as certainly received by faith (which is the hand and mouth of the soul) the true body and blood of Christ our only Savior in our souls, for support of our spiritual life."

### The Thirty-nine Articles of the Church of England in 1562:

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a (heavenly and spiritual) partaking of the body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ."

The Reformation under Luther, Melancthon, Zwingli, Calvin and others was a movement in the cause of religion, instigated by deep religious convictions. The aim was to overthrow the priestly authority of the Roman Catholic church and restore the Bible to its

place and power among the people; this, the reformers thought, would arrest unbelief and lead Europe to accept and defend Christianity. In maintaining that the authority rested not in the Church but in the Bible they exercised the right of private judgment and taught others to do so; this laid the foundation for religious liberty and freedom of thought for coming generations.

In order to effect the needed reformation they must restore the ordinances. The Romish Mass had been substituted for the Lord's Supper. The Mass must be abandoned and the Supper observed as in the beginning. The Supper was administered in both kinds—that is, the loaf and cup both given to the people—in 1521 in the old Town Church which still stands in Wittenburg, Germany.

The Reformers of this century “builted better than they knew” They had partial success in their efforts. But they had the joy that comes to souls walking in clearer gospel light. D'Aubigne, in his History of the Reformation, gives an account of the struggles through which some of the Reformers of Switzerland passed in their efforts to keep the Lord's Supper as they understood the Bible to teach. D'Aubigne says,

“On the eleventh of April 1525, three pastors of Zurich presented themselves, with Megander and Oswald Myconius, before the great council and

petitioned for the reestablishment of the Lord's Supper. Their speech was grave; all minds were solemnized; everyone felt the importance of the resolution which the council was called upon to take. The Mass, that mystery, which, for more than three centuries, was the soul of the religious service of the Latin church, behooved to be abolished; the corporeal presence of Christ behooved to be declared ■■ illusion, and the illusion itself to be made palpable to the people. To resolve on this required courage, and there were men in the council who shuddered at the very idea of it."

These brave men, who loved God and desired to worship Him in spirit and in truth, after ■ full and free discussion, decided to observe the Supper as directed in the Scripture. D'Aubigne gives the result in the following words:

"Altars had disappeared; and their places were supplied by single tables, on which stood the wine and bread of the Eucharist, while the attentive congregation thronged around. There was something solemn in the numbers. ■ \* ■ The deacons read the passages of Scripture which referred to the sacrament, the pastors addressed ■■ earnest exhortation to the flock, urging all those who, by continuing in sin, would defile the body of the Lord Jesus, to abstain from the sacred supper. The people knelt; the bread was handed around on large platters or wooden cups— this being thought to approach nearest to the first institution. Surprise and joy filled all hearts. This reformation was effected in Zurich. The simple celebration of the Lord's death seemed to have again infused into the church the love of God, and of the brethren. The words of Jesus

Christ were again spirit and life. While the different orders and different parties of the Church of Rome had never ceased to dispute with each other. The first effect of the Gospel, on again entering the church, was to establish charity among the brethren. The love of primitive ages was restored to Christendom. Enemies were seen renouncing old and inveterate hatred, and embracing each other after having eaten together of the bread of the Eucharist. Zwingli delighted at this touching manifestation, thanked God that the Lord's Supper was again performing those miracles of love which the sacrifice of the Mass had long since ceased to produce." (Pages 336-7.)

If the observance of this ordinance in Switzerland brought such joy and kindled such love among brethren it would do the same in all nations; if its observance on one occasion was fraught with such glorious results, surely its observance each recurring Lord's day would increase its saving power. When we shall have restored to the church this, and other New Testament ordinances, in theory and practice, we will have helped to bring the answer to Christ's sacerdotal prayer for the unity of His people; then will the people of God be one, and, following this, will be the conversion of the world to our Lord.

#### THE SEVENTEENTH CENTURY.

While Protestants rejected the Roman Catholic doctrine of Transubstantiation, the sacrifice of the Mass, and the withholding of

the cup from the laity, they did not agree among themselves. Fisher says:

"It must not be forgotten that the great question on which Protestants were divided was the Lord's Supper. The adoption by the English reformers of the Swiss doctrine, in the form in which it was held by Bullinger and Calvin, established complete concord between the two classes of theologians, and this amity was manifested and kept up by constant correspondence."

The authoritative teaching of the Presbyterian church is thus given in the Westminster Confession of Faith, in 1647:

"The Lord's Supper (is) to be observed for the perpetual remembrance of the sacrifice of himself in his death, the sealing of all benefits thereof with true believers, their spiritual nourishment and growth in him, their further engagement in, and all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body."

"Worthy believers do inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive and feed upon Christ crucified, and all the benefits of his death."

The Society of Friends, or Quakers, arose in this century. They rejected Baptism and the Lord's Supper. Guided by the "inner light" they discarded these rites. They look upon these rites as merely Judaical, and affirm that our Savior observed them for no other end than to show for once, in a visible manner, the mystical purification of the soul, un-

der the figure of baptism, and the spiritual nourishment of the inward man, under that of the Eucharist. The Confession of the Society of Friends, in 1675, gives their views as follows:

“The communion of the body and blood of Christ is inward and spiritual, which is the participation of the flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; of which things the breaking of bread by Christ with his disciples was a figure, which they used in the church for a time, who had received the substance, for the cause of the weak; even as abstaining from things strangled, and from blood; the washing of one another's feet, and anointing of the sick with oil; all which are commanded with no less authority and solemnity than the former; yet seeing they are but shadows of better things, they cease in such as have the substance.”

The Encyclopedia Britannica says,

“This ordinance (the Lord's Supper) has been constantly observed without essential variation by all sections of the Christian church from the time of its appointment to the present day. The only exception is that of the Quakers, or Society of Friends, who, from exalted idea of the spiritual nature of Christianity, have discarded the Eucharist, together with all other religious symbolical acts. All other Christians have at all times agreed in regard to the Eucharist as their highest act of worship and the most solemn ordinance of religion.”

The reason given in this quotation why the Friends discard the Lord's Supper is surely wrong; for they did not repudiate it

“from an exalted idea of the spiritual nature of Christianity,” but because they thought it a Jewish and not a Christian rite, and because they had false ideas of the spiritual. The fact that Paul received a revelation from the Lord (1 Cor. 11) to teach Christians to keep the Lord's Supper shows that it is not to be discarded. Also the fact that he institutes a contrast between Jewish rites and the commandments of Christ (Col. 2:) should lead us to keep the ordinances as the apostles delivered them to us (1 Cor. 11: 2). That all Christians, the Friends excepted, have observed this feast, indicated that they do this because the New Testament so teaches.

#### THE EIGHTEENTH CENTURY.

Wesley founded the Methodist church. He worked in the Church of England and did not wish to separate from this church. When the churches were closed against him he had chapels built for service. The first of these chapels was opened in Bristol 1739. It was claimed by Wesley that the “living power of the Gospel had evaporated into the formalism of scholastic learning and a mechanical ritualism.” It is related in his history that, returning from Lincolnshire where he had been serving his father as curate, he found his brother Charles, then at Christ-church, had induced a few other students to join him in

weekly communion. John Wesley's accession lent weight and character to the infant association as he joined with them in the weekly observance of the Supper as well as in the other bonds of the association. The Methodists adopted a creed in which the doctrine concerning the Lord's Supper is taught the same as in the Thirty-Nine articles of the Church of England.

In 1743 Swedenborg claimed to receive revelations and founded his society. It may be of interest to read the following statement made by him concerning the Lord's Supper:

"Without the spiritual sense, that sacrament is like a house shut up full of jewels and treasures which is passed by as any other house in the street; but, because it was built by the clergy, as to the walls of marble, and overlaid, as to the roof, with plates of gold, the sight of those who pass by is attracted to view, to praise and to prize. It is otherwise when that house is open, and leave of entering is given every one, and the keeper furnished to some a loan thence, to some a gift thence, to every one according to his dignity. It is said, a gift hence, because the precious things there are continually supplied; so it is with the word, to spiritual things, and with the sacraments as to their celestial things."

#### THE NINETEENTH CENTURY.

The Lord's Supper received a clearer exposition in all its bearings and relations during this century; much was done to harmonize



jarring and conflicting opinions and to bring unity among the followers of Christ.

The unity for which our Savior prayed should be made manifest when we come to commemorate His death. But we need to continue to pray that His people may be "one," for all the people of God must be united. As showing the darker side toward the beginning of this century we quote the following from Alexander Campbell, printed in the *Christian Baptist* in 1824:

"Much darkness and superstition are found in the minds and exhibited in the practice of the devout annual, semi-annual and quarterly observers of the breaking of bread. They generally make a Jewish Passover out of it. Some of them indeed, make a Mt. Sinai convocation out of it. With all the bitterness of sorrow and gloominess of superstition, they convert it into a religious penance accompanied with a morose piety and awful affliction of soul and body, expressed in fastings, long prayers and sad countenances on sundry days of humiliation, fasting and preparation and the only joy exhibited on the occasion is, that all is over; for which some of them appoint a day of thanksgiving. They rejoice that they have approached the very base of Mt. Sinai unhurt by stone or dart. A volume would be by far too small to exhibit all the abuses of this sacred institution in the present age."

We believe there were many intelligent Christians then, and we find manifold more today, who had clearer views of this institution. Campbell, in the same issue of the

Christian Baptist, thus presents the brighter side:

"The intelligent Christian views it quite in another light. It is to him as sacred and solemn as prayer to God, and as joyful as the hope of immortality and eternal life. His hope before God, springing from the death of His Son, is gratefully exhibited and expressed by him in the observance of this institution. It is a religious feast; a feast of joy and gladness; the happiest occasion and the sweetest ante-past on earth, that mortals meet with on their way to the true Canaan."

We plead for the restoration of Apostolic Christianity, its doctrine, its ordinances and its fruits as presented in the New Testament. That will include the restoration of this ordinance to its place and power. This thought was doubtless in the mind of the poet-preacher—David Swing—and he gave expression to the same in the following beautiful lines:

"The eighteen hundred years should loosen all the garments of mourning from the upright form of Christianity, and leave her standing in white—the white raiment of gladness. The Christians who assembled in these years to repeat this old passing around of symbols, should meet with three emotions acting in concord in the soul: a holy reverence for that Judean past; an ardent love for Christian duty in the present; and a full trust in a reunion of past and present both in a grander life beyond."

Toward the close of this century we find more unity and harmony in doctrine among the people of God than in all the preceding

centuries—back to the apostolic age. The standards of the various denominations show this, and, in practice, there is indication of greater love and more complete fellowship. There is a growing sentiment in favor of ignoring the untaught questions that have disturbed the peace and hindered the fellowship of Christians in the past, and continuing steadfastly in the breaking of the loaf as directed by our Lord. Ministers exchange pulpits and sit in union communion services together. The statements of the various churches, as found in the chapter following this, were written in the nineteenth century.

If it were possible to assume some commanding position, and look afar over the Christian world some Lord's day, and behold in cities, towns and hamlets the multitudes in solemn, joyful services observing the Supper, how sublime, inspiring, peaceful! A joy to men and angels! Pass in review all the pyramids, statues, triumphal arches, obelisks, pantheons of greatness, temples of fame—innumerable symbols by which the peoples of the world have given expression to their sentiments, we find no grander picture in simplicity, beauty, and eloquence, than the sight of people pausing to pay reverent homage to the Redeemer of the world. As Plymouth Rock on the New England coast stands

through the centuries with a double invitation: Beholders are invited to look back to the brave men and women who landed there long ago; and to look forward to what is in the near and the far, far distant future; so the monumental Lord's Supper invites us to look back, not to the imperfect followers of Christ in conflicting opinions and jarring discord as described in history, but to the devout servants of our Lord in harmony and Christian fellowship, and to still more solemn and inspiring scenes in the life of Jesus in Judea—in Bethlehem, in Nazareth, in Bethany, on the Sea of Galilee, on the Mount of Olives, on Mt. Calvary, on the Mount of Ascension—and to look forward to the reunion of all the redeemed of the kingdom of God.



## CHAPTER VII.

### Doctrine and Practice of the Churches at the Beginning of the Twentieth Century.

**T**HE Lord's Supper has been observed through the centuries past, and with few exceptions is now made prominent and sacredly observed by the followers of Christ in all lands where the Gospel is proclaimed. The doctrine and practice of the various churches at the present writing we learn from their authorized creeds, confessions of faith, and statements by representative writers. After reading the history of the Supper from the time of its institution to the present it will delight the lovers of the Lord to note the growing unity of faith, and indications of increasing love, among professed Christians.

#### BAPTISTS.

We find the New Hampshire Confession of Faith in general use among the Regular Baptists (North). We quote from that Confession the following:

"We believe the Scriptures teach that Christian

baptism is the immersion in water of a believer, into the name of the Father and Son, and Holy Ghost. \* \* \*; that it is pre-requisite to the privileges of church relation, and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination."

The Philadelphia Confession of Faith is in general use among the Baptists (Southern). That Confession says,

"The Supper of the Lord Jesus Christ was instituted by him, the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance and showing forth the sacrifice of himself in his death."

The New Baptist Church Manual (1900) says,

"Besides the Lord's Supper the only other ordinance instituted by our Lord was that of baptism, and that baptism should always precede the observance of the Supper the Scriptures clearly reveal. \* \* To this relation of the ordinances all denominations of Christians practically agree. Baptists, however, hold that immersion and immersion only is scriptural baptism, and for this reason they are more restrictive in respect to the communion than other denominations."

#### UNITED BRETHREN IN CHRIST.

The United Brethren in Christ believe the Lord's Supper should be observed by all Christians. It belongs to the Christian church and rises far above all sectarian lines.

“Every member of Christ’s visible body, at all times, and in all places, has a right to partake.” Christians may hold different views of church polity, but these all fade away as we approach the Lord’s table. It seems to link all the children of God in past ages, and points forward to the time when the whole family will banquet with Jesus in His kingdom above. Their custom is to kneel when partaking of the emblems, but if any prefer to sit or stand they will not be passed by. They believe it is a very great privilege, and to forget it is exceedingly ungrateful.

#### UNITED PRESBYTERIAN.

The United Presbyterian church of North America (1858) hold the following as their declaration of faith :

“We declare that the church should not extend communion in sealing ordinances to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession which she makes, nor should communion in any ordinances of worship be held in such circumstances as would be inconsistent with keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines or institutions of Christ.”

They refuse the emblems to those who “refuse” to confess their doctrine or be in subjection to their discipline; this is the practice usually called “close communion.”

## LUTHERAN.

In the Lutheran Church the communion is preceded by a preparatory service and confession. After the sermon the clergyman consecrates the host and wine at the altar. While the congregation is singing, the communicants, first the men, then the women, step, either singly or two at a time, to the altar, where the clergyman places the host in their mouths, and reaches to them the cup, using the following or similar formula:

“Take eat; this is the body of our Lord and Savior Jesus Christ; it may strengthen and preserve you in the true faith unto everlasting life. Amen.—Take drink; this is the blood of our Lord Jesus Christ; it may strengthen and preserve you, etc.”

The service is concluded with a prayer of thanks, and with a blessing. During the service frequently candles burn on the altar. For a further discussion of the doctrine of this church see the preceding chapter.

## ROMAN CATHOLIC.

In the Roman Catholic Church the communicants, after having confessed and received absolution, approach the communion table, which stands at some distance from the altar, and receive kneeling a host from the priest, who passes round, taking the host out of a chalice which he holds in his left hand, repeating for each communicant, “Corpus



Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam."

The Mass of the Roman Catholic Church largely takes the place of prayer and meditation upon the Word, in the Protestant churches, and binds the people indissolubly to the priest, without which the principal part of the worship cannot be performed. A mysterious and pompous ritual is connected with its celebration. The Roman Catholic theologians refer to the contrast which the beauty of this worship presents to the "baldness of the Protestant service, with a sermon and a few hymns." And some Protestants try to get rid of the supposed "baldness," not by observing the ordinances as the New Testament directs, but by trying to imitate the "mystery and pomp" of Rome. The happy home will never flourish in heathen China until woman be restored to her place as "an helpmeet" by the side of her husband. Even so the ordinances need to be observed as directed by Christ and His apostles—restored to their place—in order that a united church may speak in greater power. We need not try to "edify" the church, or draw the perishing world, by pomp and show and service in Latin (when it is an unknown tongue to the hearers)—but by apostolic simplicity and beauty.

## GREEK CATHOLIC.

The communion service of the Greek Catholic Church is nearly the same as that of the Roman Catholic Church. In the Orthodox Confession of the Eastern Church we read:

"What is the Communion? A sacrament, in which the believer, under the forms of bread and wine, partakes of the very Body and Blood of Christ, to everlasting life."

## THE BRETHREN.

The Brethren (usually called Dunkers, or German Baptists) celebrate the communion in connection with the Agape, or love-feast, (in imitation of the Paschal Supper) feet washing, the salutation of the "holy kiss," and giving the right hand of fellowship. Being thus united with other observances, not authorized by Christ and His apostles as items of public worship, and being observed but once a year, it loses much of its beauty and power. When it is kept in its place with other items (Acts 2: 42) of public worship, and observed each recurring Lord's day, it edifies the church and speaks with power to the world.

## SEVENTH DAY ADVENTISTS.

The Seventh Day Adventists are irregular in observing the Supper. D. M. Canright, who was for years associated with them, says "They always put the obsolete Sabbath first

and in front of Jesus and His ordinances. But back of all this there is another reason why the Lord's Supper is so much neglected by them. They hold that the Lord's Supper and feet washing must both be celebrated together. Hence they never have the one without the other. But this generally is a very inconvenient thing to do, and to many persons very unpleasant." They usually attend to this in private. Thus outsiders seldom witness the observance of the Supper by these people.

#### SOCIETY OF FRIENDS.

The Society of Friends still claim to "spiritualize" both Baptism and the Lord's Supper, therefore refuse to be baptized and fail to eat and drink in memory of our Lord. But they are the only professed Christians to take this position. (See statement, page 104.)

#### METHODIST EPISCOPAL.

The Discipline teaches that, whenever practicable, let none but the pure, unfermented juice of the grape be used in administering the Supper. It is their custom to kneel at the altar in receiving the emblems, but those who have scruples against kneeling may receive the communion either standing or sitting. No person shall be admitted who is "guilty of any practice for which we would exclude a member of our church." The fol-

lowing is the Invitation which the Elder shall give all the people standing (1 John 2: 1-2, quoted):

“Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this Holy Sacrament to your comfort; and, devoutly kneeling, make your humble confession to Almighty God.”

Following the Invitation is the general Confession made by the Minister in the name of all those who are minded to receive the communion; in this mention is made of the death of Christ—“the full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.” During this prayer the Minister may take the plate of bread in his hand, also the cup. The Minister shall then receive the Communion, and proceed to deliver the same to the other Ministers, if any be present. After this he shall administer the same to the people in order, kneeling, into their uncovered hands; and when he delivereth the bread he shall say:

“The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee; and feed on him in thy heart by faith, with thanksgiving.”

And the Minister that delivereth the Cup shall say:

“The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ’s blood was shed for thee, and be thankful.”

(When all have communed, the Minister shall return to the Lord’s table and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.) If the Elder is straightened for time in the usual administration of the Holy Communion, he may omit any part of the service except the Invitation, the Confession, and the Prayer of Consecration; and in its administration to the sick he may omit any part of the service except the Confession, the Prayer of Consecration, and the usual sentences in delivering the Bread and Wine, closing with the Lord’s Prayer, extempore supplication, and the Benediction.

#### EPISCOPAL.

In the Episcopal Church of England the service of the Lord’s Supper is immediately preceded by a general confession of sins, which is followed by a prayer of consecration and the words of the institution. The clergymen first commune themselves, then the other communicants, who approach without observing any distinction, and kneel down at the communion table, receiving the bread (which is cut) and the cup into their hands.

The same service takes place in the Protestant Episcopal Church of America, and, substantially, in the Methodist Episcopal Churches.

In the Order for the Administration of the Communion the minister is to exercise great care. If, among those who come to be partakers of the Holy Communion, the minister shall know any to be "an open and notorious evil liver, or to have done any wrong to his neighbors by word or deed, so that the congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended for his former evil life, that the congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declared himself in full purpose to do so, as soon as he conveniently may." The same order is to be used with those "betwixt whom he perceiveth malice and hatred to reign."

Members are exhorted to "come to the Holy Communion of the Body and Blood of our Savior Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup. For the benefit is great, if with a true

penitent heart and lively faith we receive the holy Sacrament; so is the danger great, if we receive the same unworthily."

The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the church, or in the Chancel and the minister, standing at the right side of the Table, or where morning and evening prayer are appointed to be said, shall say the Lord's Prayer and the Collect following, the people kneeling; but the Lord's Prayer may be omitted, if the morning prayer hath been said immediately before.

#### DISCIPLES OF CHRIST.

The writer has been in fellowship with the people known as Disciples of Christ or Christians for about thirty-six years. He has given on other pages of this book what he considers a fair statement of the teaching and practice of these people. We add here a few words from others.

McClintock and Strong under the article Disciples of Christ give the following:

"They break the loaf, in commemoration of the sacrifice of the Savior, every first day of the week. This practice, they contend, has the warrant of apostolic example, and is therefore of divine obligation. It is claimed that it was the chief object of the meetings of the first Christians on the Lord's day, and its peculiar sanctification."

Pres. Robert Graham of Kentucky Uni-

versity makes the following statement as to their practice:

“There is less bigotry in the Disciples, as a body, as to their practice in the matter of communion, than in any other people; for they spread the table in their assemblies and leave everyone to judge for himself as to whether he will, or will not, participate. They presume not to judge. To his own Master each one stands or falls. So, if one of their number should commune with others, he is never called to account. They allow in this matter perfect liberty. Having borne their testimony on the question of baptism, they feel they have done their duty; and in the matter of communion they leave every one free to follow his own convictions of duty. If he eats, they take no offense; neither if he do not eat. This, in the present anomalous condition of the church, they consider the only safe ground. They are themselves but guests at the Lord's table, and, therefore, do not assume the responsibility to either invite or forbid others.”

#### OTHER CHURCHES.

In the various branches of Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, etc., the mode of observing the Supper is almost uniform. This is true of the other Protestant churches not mentioned in this chapter. There is a growth in the direction of apostolic purity in doctrine concerning the Supper and in primitive simplicity in the manner of its observance. Here we see the unity in variety that is “acceptable to God and approved of men.”



## CONCLUSION.

Several of our ministers joined in writing a tract—"Counsel to Converts"—which has had a wide circulation. In this tract, which is sent out by our American Christian Missionary Society, we find the following practical words which we give as the closing words of this chapter, feeling that all the churches will say amen to the sentiments expressed:

"One item in the keeping of the Lord's Day is the Lord's Supper. No keeping of the day is complete without it. It was the central service in apostolic times. 'Upon the first day of the week when the disciples came together to break bread,' Paul preached unto them. And there is singular significance and beauty in the divine order. The supper celebrates the death of Jesus, and the day on which it is observed celebrates the resurrection. Thus these great twin facts of the Gospel, inseparable in their meaning, are inseparable in their commemoration. To the world we proclaim our belief in both. For ourselves we enjoy anew every week a vision of the cross and the unsealed sepulchre. Even though there be no Paul to preach to you, let not your place be vacant at your Lord's table. Never absent yourself because a brother has wronged you. Two wrongs never make one right. The wound he has

given you will never be healed by the one you give yourself and the other you give your Savior. Keep near to the Savior. And when are you so near as when you partake of the memorials of His broken body and atoning blood and hear His voice across the centuries, nay, rather His living voice from the glories of heaven itself, saying: 'Do this in remembrance of me?' Do not absent yourself under the plea that you are unworthy. We may all say, as did old Jacob: 'I am not worthy of the least of all Thy mercies and Thy truth.' Jesus has taught even the most faithful to say: 'We are unprofitable servants.' But if you are worthy to engage in any part of Christian worship, you are worthy to remember your Lord. If you are worthy to say, 'My Father, my Savior,' you are worthy to come to the table of your Father and Savior. Only those who have forsaken the Savior should forsake His table. Come in your weakness—come with all your sense of unworthiness. If you have a genuine love for Him and trust in Him, you are far better fitted to partake at His table than though you felt no sense of unworthiness. Have an eye to see and a heart to feel your privilege. Enjoy it to the full. Feed your hungry heart at your Father's bountiful board. So shall your soul be nourished out of weakness into

strength, and filled with a divine joy. Such are some of the sources of growth and strength and Christian joy; private and public devotion, God's Word, the Lord's day, and the Lord's Supper. Their use means life and growth; their neglect brings decay and death.



## CHAPTER VIII.

### Weekly Observance.

**W**HEN Jesus requested His disciples to eat of the loaf and drink of the cup in His memory He did not tell them how frequently they should keep the ordinance. This request was made before His death, while the law was yet in force. They did not understand the nature of the Lord's Supper then, and He did not instruct them as to how often they should partake. This instruction might have been given during the forty days He was with them between the time of His resurrection and ascension; we do not know what was said then on this theme, and it is useless to speculate.

We need look for no express divine command for weekly observance; the obligation does not rest upon an express command but upon the example of the apostolic church. It rests upon the same basis as the weekly observance of the Lord's day.

Jesus arose from the dead upon the first day of the week. This is the birthday of

Christ from the grave. The day when the babe was born in Bethlehem is not known; it may be on what we call Christmas day, or on some other day; but we are certain as to the day He was born from the grave to die no more. Christians have been keeping Sunday—the first day of the week—for centuries, not because commanded to do so, but because it is the resurrection day of the Son of God. Mohammedans keep Friday; Jews keep Saturday; and Christians keep Sunday. We honor Christ on this day. Mosheim says,

“All Christians were unanimous in setting apart the first day of the week on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers.”

The same arguments that lead Christians now to set apart the Lord's day as a sacred day may logically be used to prove the weekly observance of the Lord's Supper. If the “express appointment of the apostles” leads all Christians to observe the day as sacred, the same appointment should lead us to continue in the “breaking of the loaf.” We ask a follower of Christ the question, “What is

your authority for the religious observance of the first day of the week?" The intelligent disciple does not quote the Sabbath law for its observance: for the law concerning the Sabbath day is an Old Testament law; it bound the Jews to keep the Sabbath day in commemoration of creation and the deliverance of Israel from bondage in Egypt. We have a different day—the Lord's day, or first day of the week—for a different purpose—to commemorate the resurrection of Christ. The Christian quotes the New Testament to show that we have the example of the apostles and the churches they established for meeting on that day for worship. It was a custom established by the apostles. He may also quote church history to show that it was held as a sacred day from the time the first church was founded until the present time. We have the same authority for the weekly observance of the Lord's Supper as we have for the weekly observance of the Lord's day. Luke, the inspired historian says (Acts 20: 7),

"And upon the first day of the week when the disciples came together to break bread Paul preached unto them, ready to depart on the morrow."

We learn from this historic fact that the primary object of the disciples at Troas in assembling together was to break bread. We also learn that the time when it was their

custom to observe the Lord's Supper was upon the first day of the week. Luke is writing, we should remember, thirty years after the first church was planted at Jerusalem. This custom was established by the apostles and we are safe in following them as they followed Christ; and we are unsafe in neglecting to do what they taught who were guided into all truth by the Holy Spirit. We wish to remember the Lord and the Lord's day, in the Lord's way—the apostles' way—the way the first church did—the way the Spirit directs—the Bible way. It may be objected that the record does not say that they met together upon "every first day of the week." The word "every" is not used when the Lord said, "Remember the Sabbath day to keep it holy." But we do not hear a Jew saying, "As it does not say 'every Sabbath day' I will keep the seventh day once a quarter, or once a month, or once a year." The Jew understood the law better than that; he knew that it meant to keep the day as often as it came, that is every seven days. The Christian understands the Gospel to teach that as often as the Lord's day comes the Lord's people should assemble to worship God and this worship includes the observance of the Lord's Supper.

The first Epistle to the Corinthians is

the earliest New Testament book that mentions the Lord's Supper; it was written before the Acts of the Apostles was written. In this epistle Paul speaks of the established custom of the church to meet upon the first day of the week (1 Cor. 16: 1), or "upon every first day of the week" (as translated by McKnight and other eminent scholars). He also speaks of the established custom of the church in observing the Lord's Supper (1 Cor. 11: 20-21). They were keeping the feast in a disorderly manner and he rebuked them for this. When we put this passage with Acts 20: 7, we learn that the stated day of meeting was the first day of the week and the object of the meeting was to break bread.

The New Testament authorizes weekly communion, and there is no apostolic precedent for monthly, quarterly, or yearly communion. We cannot prove from the New Testament that primitive Christians assembled for worship on the first day of the week at all unless to break bread. That this conclusion is just, is the judgment of the most eminent writers and commentators that have written on the theme.

We quote from some of these writers on frequent communion:

Says William King, Archbishop of Dublin:

"It seems probable, from the very institution of



this ordinance, that our Savior designed that it should be a part of God's service, in all the solemn assemblies of Christians, as the passover was in the assemblies of the Jews. To know, therefore, how often Christ requires us to celebrate this feast, we have no more to do but to inquire how often Christ requires us to meet together; at least, every Lord's day."

Says Dr. Mason (Presbyterian) who wrote earnest letters on frequent communion directed against the Scotch custom of communion only once or twice a year:

"The Lord's Supper was observed by the first Christians every Lord's day, nor will this be denied by any man who has candidly investigated the subject. \* \* \* Weekly communions did not die with the apostles and their contemporaries. There is a cloud of witnesses to testify that they were kept up by succeeding Christians, with great care and tenderness, for above two centuries."

Says Dr. Doddridge (Congregationalist):

"It is well known that the primitive Christians administered the Eucharist every Lord's day."

Adam Clark (Methodist), concerning the phrase "to break bread," says:

"The Eucharist as the Syriac has it, intimating by this that they were accustomed to receive the holy sacrament on each Lord's day."

John Wesley (founder of Methodism) in his letter to America, 1784, says:

"I also advise the elders to administer the Supper of the Lord on every Lord's day."

He also says:

"With respect to this, or any other command, he

that, when he may obey it if he will, does not, will have no place in the kingdom of heaven."

John Calvin (founder of Presbyterianism) alluding to the modern infrequent method of communion says:

"And truly this custom, which enjoins communicating once a year, is a most evident contrivance of the Devil, by whose instrumentality soever it may have been determined."

Again he says:

"It ought to have been far otherwise. Every week, at least the Table of the Lord should have been spread for Christian assemblies, and the promises declared, by which, in partaking of it, we might be spiritually fed."

Alexander Carson (Baptist), says:

"There is an admirable wisdom in the appointment of Jesus in the observance of the Lord's Supper every first day of the week. In this ordinance 'Jesus Christ is evidently set before us crucified for us.' Here the gospel is presented to the eyes as well as to the ears. Would it be any loss to them, if all the churches of Christ were to return to this primitive practice?"

John Wesley wrote a sermon on "The Duty of Constant Communion." In the sermon we find these words: "Let every one therefore, who has either any desire to please God, or any love for his own soul, obey God and consult the good of his own soul, by communicating every time he can; like the first Christians, with whom the Christian sacrifice was a constant part of the Lord's day service."

Fifty-five years after this sermon was written he wrote, "This discourse was written fifty-five years ago, for the use of my pupils at Oxford, I thank God I have not yet seen cause to altar my sentiments in any point which is therein delivered."

C. H. Spurgeon of London, who was pastor of the largest Protestant church in the world for years, followed the custom of weekly communion, and this at a time when most Protestant churches failed to commune weekly. His experience is surely of value. If he had found that it was not expedient in so large a church, or that it became monotonous, or was not edifying, or lost power by weekly repetitions, he felt at liberty by a vote of the church to observe it once a month, or once a year; but instead of changing the custom it was continued to the day of his death, and is still the custom of the church for which he ministered. This is what Spurgeon says, after a long experience:

"When we first of all commenced to break bread on every first day of the week, I heard some say that they thought that the coming so often to the table might take away the impressiveness of the holy feast. Well I have scarcely ever missed a Sabbath now these twenty years and I never was so impressed with the solemnity and sweetness of the Lord's Supper as I am now. I feel it to be fresher every time. When it was once a month I had not half the enjoyment of it and I think that where friends have the

communion once ■ quarter, or once a year as in some churches, they really do not give the ordinance a fair opportunity to edify them. They do not fairly test the value of an ordinance which they so grossly neglect, as it seems to me. No you may have more and more and more and more and more and more of everything that Christ has instituted and ordained, especially more and more of himself, and the more you have the more freshness there will be."

N. J. Aylesworth of Auburn, N. Y., in his excellent book on this theme tells of his emotions when he was borne to the house of God, after an absence of many years. He says,

"The holy calm, the volume of song like a voice of many waters rising in community of praise to heaven, the opening of the portals to the Divine presence in prayer; the reverent and thoughtful message of the speaker to the waiting people; and at last the Holy Supper with its vast reach of suggestion—one of those silences of God in which all unspoken things are heard—all this was an experience too deep for tears. The sence of spiritual exaltation remained for days and then slowly faded into common life."

What conclusion do you draw from this narrative? Shall we lock the doors of our churches for months, or even years, that a few services may seem to us like "a vision of the opening heavens?" An invalid was confined for many years to a bed of suffering. The time came at length when he was borne

out into the world, where he gazed for a long time in silent admiration, and then uttered the one word—"Paradise." Shall we hide away in some dark dungeon for long periods that we may, for brief spaces, enjoy the rapture of the vision of the world's glory and beauty? To ask these questions is to suggest the true answers. The influence of our public religious services on every Lord's day is greater than if they occurred but once a month, or once a quarter, or once a year. This is true of the Lord's Supper; its power increases by weekly observance.

There are some who pay so little attention to the Lord's Supper, and know so little of its beauty and power, that they are ready to dispense with it altogether, considering it a "disagreeable appendix" to the regular service. The opinion of such may be presented as follows:

"Suppose: At the close of an earnest, eloquent gospel sermon, an elder of the church was in the habit of making a long rambling talk and a disultory prayer in presiding at the Lord's Supper, such as is disgusting to most of the audience and edifying to none; would you not vote to dispense with the Supper altogether and pronounce the benediction at the close of the sermon?"

It is not wise to contrast a good sermon

with a poor observance of the Supper, when it is the duty and province, and within the power of all to have both. We submit the following as, in part, an answer to the above:

“Suppose: A preacher enters the pulpit without adequate preparation and talks and prays in a rambling way for nearly an hour to the mortification and disgust of most of the audience and to the edification of none; would you not vote to dispense with preaching altogether?”

With the same kind of argument we might dispense with Supper and sermon and song and prayer—all that Christ has ordained for the public services of the church—and even with the church itself. Our Lord knew what was best for saints and sinners, for weak and strong members, and we are not at liberty to “vote” up or down the divine ordinances of the Gospel. “Keep the ordinances as I delivered them unto you,” said Paul.

Prof. David Swing—the poet preacher—who has as much authority “to decide” how often to observe the Supper as any church in the land, proposed the following:

“If our age should establish two communions a year—one at Christmas and the other on Easter Sunday—and locate them in the mornings and evenings of those two days which ornament the depth of winter and the opening doors of spring, and should load these two communions with all that is beautiful in

nature, in word, in deed, and act, we should see a new meaning poured into the words, 'Do this in memory of me.' "

This reads like a taking suggestion, and some may think with the poet that it is just the thing for the churches to do; but we find no scripture example for semi-yearly observance. Prof. S. has gone from earth and none of his admirers follow his suggestion. He was only "giving a guess" while ignoring the experience of the purest and best of Christ's followers. It is but another proof of this fact in history: when Christians turn from weekly observance they fail to unite on the day, and sadly fail to gain the blessings of frequent communion.

The arguments for weekly communion may be summarized as follows:

- 1, There was a divine order of public worship in the churches from the beginning; and the breaking of the loaf in memory of Christ was included in this order (Acts 2:42):

- 2, The church in Corinth was in the habit of meeting upon a stated day—the first day of the week—to observe the Lord's Supper (1 Cor. 16: 1-2; 11: 17-34).

- 3, The churches in Galatia, and "all that in every place called upon our Lord" in worship, were taught by the apostles the same as the church at Corinth (1 Cor. 16: 1; 1: 1-2).

4, The church at Troas was in the habit of meeting upon the first day of the week to break bread, and this was a church founded by Paul—under apostolic teaching (Acts 20:7).

5, All Christians were taught to not forsake the assembling of themselves together (Heb. 10:28). It is necessary to agree upon a time of meeting; and what better time to assemble for worship and to observe the Lord's Supper than on the Lord's day?

6, Christians for the first three or four centuries were unanimous in meeting weekly on the first day of the week for worship, and one item of worship was the Lord's Supper.

7, Those churches that neglect weekly communion fail to agree upon any other stated time; they fail to give reason, or apostolic example, for monthly, or quarterly or yearly communion. A vote of the church may end in adopting the custom of yearly communion, which Calvin calls "a most evident contrivance of the devil;" it may end in no communion at all, which would please infidels and sadden the hearts of those who love the Lord.

8, The leading reformers have advocated weekly communion. Calvin, Wesley, Campbell and others all plead earnestly for this apostolic practice.

9, After an experience with the people



known as Disciples of Christ, or Christians, for more than a generation we affirm that weekly communion has been a blessing where the practice is continued. The few churches that meet but once a month for preaching and hold communion services only on preaching day, do not prosper spiritually.

10, The experience of thousands of the noblest saints on earth is this: weekly communion does not take away the solemnity, or sweetness, or power of this feast; the longer we keep up the practice the more heartily we recommend it to all the children of God. The weekly observance does not tend to lessen its impressiveness, render it common-place, or diminish its power. Coleridge says, "There is one sure way of giving freshness and importance to the most common-place maxims—that of reflecting on them in direct reference to our own state and conduct, to our own past and future being." If this is the result of reflecting on "common-place" things, what must be the result of reflecting on the most momentous facts in history? If the service does not seem edifying it means poverty of heart with the people, and the preacher should press this truth home instead of setting aside the ordinance. Spiritual indolence is the cause of barrenness; faithfully observe the ordinances and they grow into a spiritual benediction.

11, Weekly communion need not interfere with the preaching or with any other Christian duty. We are not wise enough to know just what the members of the church need; therefore, the Holy Spirit, through inspired men, has told us to meet for worship, to hear the preaching, to exhort one another, to sing, to pray, to remember our Lord in this feast. It is not safe for us to neglect one of the Lord's appointments, and especially the one that has always been acknowledged as very important.

12, We read of a model couple, a man and wife, who "walked in all the commandments and ordinances of the Lord blameless." (Luke 1:6.) This noble man and woman are commended for obedience under the Jewish dispensation; surely those who live in the clearer light of the Christian dispensation will not be negligent. We thus show our love for our Lord and are reconciled to right living "all our days." (Luke 1: 75.)

13, The resurrection of our Lord is as important as His death; and His death is as important as His resurrection. We keep the Lord's day in honor of His resurrection fifty-two times in the year—as often as the first day of the week comes. His death was as necessary as His resurrection. Should we not keep this feast to remember His death

fifty-two times a year? His death and resurrection are facts of the Gospel that must be united in order to have a complete gospel, and both are bound together when we have the monumental Lord's Supper observed on the monumental Lord's day.



## CHAPTER IX.

### Preparation of the Table and the Order of Service.

**T**HE Temple at Jerusalem was a type of the church. “Ye are the temple of the living God.” (2 Cor. 6: 16.) God has promised to dwell with His people in this glorious temple—the church. The temple built by Solomon was one of the most beautiful buildings ever erected by man. The articles of furniture were costly and attractive. Those who had charge of the temple were careful to enter and behave with becoming reverence. When Jesus entered the temple and found it “a den of thieves” He immediately purified it and taught all to keep it pure as the sacred House of The Most High.

Jews were taught to worship God with reverence in His holy temple. Christians are taught to worship God in spirit and in truth wherever they meet for worship in the name of Christ. Christians are taught that when they meet for worship, including the observance of the Supper, they should,

- (1), Conduct their meetings in an orderly

manner: for God is not the author of "confusion," (1 Cor. 14: 33) tumult, or disorder but of peace—order;

(2), All things should be done "decently" (1 Cor. 14: 40);

(3), All things should be done unto "edification" (1 Cor. 14: 26).

In observing the Supper, as well as in all our public worship, we should give heed to the three things named by this inspired writer—order, decency, and edification. We may have order and decency and yet conduct the services in such a cold, formal, freezing way that no one will be edified, and thus our meeting would be a failure. The main object of all worship is to glorify God by building up—edifying—saints and leading sinners to surrender to Christ. To edify a congregation by the observance of the Supper the preparation should be carefully and prayerfully made, and the order should be the best.

1, There is good reason for securing a substantial table made of oak. The table is to remain as part of the furniture as long as the house is used for worship, and may be moved into a new house and used for generations. It is in sight of the whole congregation during the service and there is no reason for having an unsightly piece of furniture. Use no soiled cloths, but linen faultlessly

clean. Why use dusty or rusty-looking plates when attractive ones are at hand? Why use soiled linen when clean linen is so becoming? It is given to us to be arrayed in pure linen, "clean and white," as the emblem of the righteousness of the saints redeemed. And all our services should remind us of beauty and purity of soul.

2, A silver communion set is appropriate. The cost is within reach of almost any church. The silverware is easily kept. It is neither too gaudy or too common. There is no excuse for people, who use silverware in their homes, having a glass bottle for the wine on the communion table. There is a sense of propriety and good taste to be observed here. Do not needlessly offend the most cultured or most sensitive worshippers by using vessels that suggest other uses. Some irregularities may be tolerated but all should rejoice in incidentals that make the service more attractive, impressive and edifying.

It is said a celebrated artist had produced on canvas a picture of the Last Supper that he submitted to the inspection of some friends. Their first utterance was a rapturous exclamation at the beauty of the goblets into which the wine was to be poured. He immediately flung his brush against the canvas and daubed the splendid picture, saying,

"I will not allow a painting of mine to be exhibited in which the mere accompaniments are more attractive than the central figure." We should not make the goblets, or any of the vessels so attractive as to detract from the service; neither should they be in any way repulsive for the same reason. If the use of the "individual communion cups" improve the service—help to make it more attractive and edifying—then we should encourage their use; if the effect is otherwise then we should not adopt them. Christians should follow that custom which proves helpful. This is in accord with the injunction, "Prove all things; hold fast that which is good."

Churches should provide as carefully for those who sit at the Lord's Table as they would for the same persons if invited to their own homes. The service should be simple, beautiful, attractive, cleanly, solemn, impressive, orderly and edifying. If we do not object to cushioned chairs in the parlor (when paid for) we should not object to cushioned pews in the church. If we warm the water for health and comfort in the home we should not object to warming the baptismal waters at the church. It may be inexpedient at times to advocate cleanliness, but always proper to practice the same. The motley crowds who quench their thirst at public fountains

may lack in culture and refinement. We should be an example to them.

The London Lancet opportunely suggests that, since bacteriology has become a recognized branch of medical science, "too much attention has been directed to the germs, and not sufficient to the soil in which they grow." Alarmist articles seldom suggest the comforting truth at which the Lancet hints: that although countless bacteria assail us they cannot flourish in a healthy body. This reminds one of some things that have been printed in advertisements of "individual communication cups" for use in observing the Lord's Supper. Let not the alarmist or the careless class prevail here. Some bacteriological enthusiasts exaggerate the danger from disease-transmission through drinking vessels. While seeking to avoid extremes we should give due emphasis to cleanliness and the laws of health. Christians who love one another will not allow a difference of opinion on the number of cups to be used at a communion service to destroy harmony. Many churches use from two to fourteen cups; it is not a question between one cup and several cups, but between many cups and many more. Good sense and true Christian culture lead to edification and harmony and the "golden mean" between extremes.



3, The bread generally used is unleavened bread. The Jews used unleavened bread in keeping the Passover feast; and it must have been this kind of bread that was used when our Savior instituted the Supper. This was in the "days of unleaven bread" when the Jews, according to the command of God, (Ex. 12: 15-20; 23: 15; 34: 25) were to purge away all leaven from their houses.

Clark's Commentary gives the following quotation from Leo of Modena concerning this custom:

"So strictly do some of the Jews observe the precept concerning the removal of all leaven from their homes, during the celebration of the paschal solemnity, that they either provide vessels entirely new for baking, or else have ■ set for the purpose, which are dedicated solely to the service of the Passover, and never brought out on any other occasion."

Paul alludes to the Jewish custom of removing all leaven, when the time came for the Paschal feast in the following:

"Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our Passover, is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5: 6-8).

From this scripture we learn :

(1), Christians, when they first come to Christ, put away the old leaven—the old life

of wickedness is to be purged that they may be new creatures;

(2), They are to keep the feast, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth;

(3), Christ is our Passover, and our lives are to be pure at all times, not simply on the Lord's day when we come to the Lord's Supper, but all through life. We keep the feast—union in, and communion with Christ—all our days, not simply one day in the week. The leaven of an evil life is put away forever.

Jews went to extremes in their observance of ordinances; but this is not a good excuse for Christians being careless. Unleavened bread is not hard to procure. We should use it as the most appropriate. Have you seen a piece of a common loaf of bread used, or a number of crackers, or a poorly baked loaf of leavened bread more than an inch thick? Propriety should be observed as an aid to the worshipers.

The Greek church used the leavened bread and the Latin church the unleavened bread. In the eleventh century there arose a dogmatic controversy as to the kind of bread to be used in observing the Eucharist. The Greek church reproached the Latin church for using unleavened bread and pronounced

it "heresy." At the council of Florence, in 1439, which attempted to unite these two churches, it was agreed that either leavened or unleavened bread might be used, but the Greek church soon rejected the toleration of unleavened bread, and maintains to the present day that leavened bread should be used. It is foolish for the followers of Christ to make the use of a certain kind of bread at the communion table a test of fellowship and thus cause or keep up division. We should never divide on mere matters of opinion; here we should exercise religious toleration and Christian forbearance. But this need not hinder us from urging that the bread used, whether leavened or unleavened, be prepared with care. Protestants generally have given little attention to the matter of the elements used, but use the ordinary bread, as well as the wine, of the country in which they live.

4, The wine generally used is unfermented wine, or rather the "fruit of the vine." We note the fact that the word wine (or its representative) is never used in connection with the Supper by any of the inspired writers. When Jesus speaks of the contents of the cup, instead of using the word wine, he uses the descriptive phrase—"fruit of the vine." Nine times is this cup alluded to in the New Testament, and each time it is simply called

the cup—never called wine. The vine does not produce alcohol. The grapes may be left on the vine until they wither and dissolve to dust and no alcohol will be found in them. As the Jews put away all leaven when they kept the Passover we know they had only the unfermented fruit of the vine in the cup. Jesus took this cup, gave thanks and gave it to his disciples.

We see danger in the alcoholic cup. Alcohol is a curse to the race. Thousands have through strong drink ruined their souls, destroyed their homes and gone down to drunkards' graves. Jesus did not make it the symbol of the blood that was shed for the redemption of the world; why should we do so?

John B. Gough, the mighty orator and reformer, was once a drunkard. He sank down in wretchedness and sin. He was lifted up into a noble manhood to save others. Yet, he ever felt his weakness. Total abstinence from all intoxicating drinks was his only safety. It is said, when he attended the communion service, he partook of the loaf, and, when the cup was handed to him, he passed it on without partaking. He would not even taste of the cup for fear the old appetite for alcohol would be aroused. We would not criticise John B. Gough for this course, especially as some churches carelessly use alcoholic wine.

The intoxicating wine is not authorized by the Scriptures and should not be used. It is a temptation to those who have been addicted to the drink habit. We can easily avoid throwing temptation in their way. They struggle to escape the fetters and nothing should tempt them to use that which has desolated so many homes and poisoned the fountain of domestic happiness. Neither should we cultivate a taste for that which has ruined so many.

In wisdom did Jesus select bread and the fruit of the vine for the Supper. There is no place on the face of the earth where man can live and prosper where bread—the staff of life—cannot grow, and where the fruit of the vine cannot be produced. The materials may be supplied wherever man can make a home. How simple the elements! Something all may use, and found everywhere.

There is no good excuse for using alcoholic wine, neither is there for using the fruit of the vine prepared in such a way as to be offensive to the taste of anyone. The people of God prepared “beaten oil” to give light in the tabernacle; it was for God’s house therefore the best they could furnish. They did not offer poor material but brought their best. Our best is not alcoholic, or drugged wine, to poison the body. We bring the pure juice of

the grape, pleasant to the taste, beautiful, life sustaining, and fit emblem of the life that was poured out on Calvary for the world.

Grapes grow in almost every land inhabited by man. Our churches appoint committees to prepare the fruit of the vine for the communion. The grapes are gathered. The juice of the grape, fresh pressed and boiled, is canned at boiling heat and then sealed as carefully as we seal our fruits for preservation. This will keep, free from alcohol, for months and even years. Fifty-two cans, each holding about what is needed for one communion service, are filled when the grapes are ripe, and thus a supply is obtained for a full year with little expense. It is opened on the Lord's day when the people come together to worship, and is in its purity a fit emblem of the life-giving blood of the Lamb of God that taketh away the sin of the world.

The position of the body at the time of the Supper should be one of convenience, comfort and order. Posture does not affect the validity of the ordinance. "They sat at meat"—reclined at the table when Jesus gave His disciples the loaf and the cup. This was the custom in the Orient. We find it more convenient in our houses of worship to remain in our seats and have the deacons pass the em-

blems to us. Jesus sat and preached, and the people stood to hear; we sit to hear and the preacher stands. Customs change, and we are at liberty to follow that which is most convenient for order and edification.

The table should always be prepared before the congregation assembles. Bad taste or bad manners should find no place in the house of God. When a deacon comes in late with the basket containing the emblems and parades before the people, doing what should have been done before the opening hymn, this shows bad taste. Thos. Mimmell says he has been in churches where they spread the table after the sermon was over. But the strangest thing about that performance was that a good honest minister had been preaching for one of these churches for eight years and had never seen anything inappropriate in such proceedings. More than this—that same minister could see this same deacon, after the congregation was dismissed, go to the table and distribute the bread that was left among the children that had learned always to come around for it. One need not believe in transubstantiation in order to resist such violations of good taste, as good sense ought to be quite sufficient to point out the indelicacy of such proceedings. The deacons, after waiting on the people, should be seated and allow

the elders to serve them. All who are to serve during the Communion should come to to the front in an orderly manner in order to be ready for duty. Let a number of deacons serve so that the people may be waited on promptly. We have seen a church of a thousand members served in ten minutes by from twelve to sixteen deacons, and this without undue haste.





## CHAPTER X.

### Self Examination.

**"Try Your Own Selves." "Prove Your Own Selves."**



**T**HIS is a Christian duty. We should often examine ourselves in the light of the New Testament. When we are not feeling well we go to our physician for examination. We care for the bodies for we wish to enjoy good health. We should care for our souls, for spiritual soundness can not be too highly estimated.

We examined our hearts in the light of the Gospel when we first believed. When we found our hearts were not right we turned to the Lord. When we found our lives were wrong we repented. When we learned that it was our privilege to be baptized we gladly obeyed and thus the Lord added us to the church. We did not ask for a special church committee to examine us, but we examined ourselves; we were brought face to face with our condition and needs by faithful preaching and careful reading of the truth. What does God think of me? What does He want me to

do? "What must I do to be saved?" These questions were asked and answered. We saw our sins, our Savior, and, by obedience, knew we were saved.

Since turning to Christ we feel the need of frequent self examination. We can see the imperfections and errors of other church members and should be able to see our own. We find no law laid down as to how often this self-examination should take place. But who would think of passing a single day without lifting his heart in thanksgiving and prayer to God? Who would think of passing a single day without self-examination? We need mercy every day, and help every day, and need to look into our own hearts every day. Ruskin says: "No man is competent to judge of the merits of a picture who looks only at its faults." We must not judge ourselves by looking at our own faults to the exclusion of that which is good. We all fail at times to come up to our ideals of truth and duty; but we have God's love and mercy over us, and we are encouraged by our victories and enabled to bear our defeats, and to prepare for living more triumphantly.

The elders of the church find it their duty to look after the spiritual wants of the membership. (Some churches would have the deacons act as policemen and decide who are

"not worthy" and refuse them the emblems. The elders may ask their assistance, but not to act as policemen.) When is the time for the elders to go after the erring? No stated time is given, but when one goes astray delay is dangerous; the sooner the better for the wanderers from truth and duty. They need help now. (Gal. 6:1. Heb. 4:16.) If wandering in sin and wickedness they need warning and discipline now (1 Cor. 5:13) not only for their own good but for the good of others. The peace, purity and prosperity of the church must be kept in view.

If an elder should learn through the week that a member was guilty of conduct unbecoming a child of God, when is the appropriate time to try to lead that member to see his wrong doing and turn from it? Surely no one would say the time to speak of this is when we are ready to pass the sacred emblems; a quiet talk before Sunday comes, "when no one else is near," would be the part of wisdom. "If a man be overtaken in a fault" (Gal. 6: 1) we should seek to restore him. The time to do this is as soon as we learn that he has been overtaken. The elders of the church are appointed to look after cases of church discipline. Wise elders appoint a time for this necessary work, and the time is not on Sunday morning before the whole con-

gregation. All cases of church discipline should be settled before the proper tribunal—the elders—and in the scriptural way and at the opportune time. But such cases have no place at the communion table, in word or even in thought.

We have observed for years that this subject of self-examination is seldom referred to, except when we come to the Lord's table to partake of the Lord's Supper on the Lord's day. At the moment when we are told by our Lord and Master to "remember Him," we are exhorted by our preachers and elders to "remember ourselves."

At this moment when we are to think of Him who is our Savior, mighty and able to save eternally all who come unto God through Him, our minds should not be turned into another channel. We may have had trouble with a brother or sister in the church; this is not the time to discuss such trouble or to think about it, but to think of our Redeemer. Paul taught self-examination, but he did not teach that this should take place while at the Communion table. Paul rebuked disorder in the church at Corinth, but he did not teach us to raise a disturbance at the moment we are to partake of the sacred emblems. If one does wrong on Monday the self-examination should not be put off until the following Sunday, but

it should be made before the erring one lies down to slumber. Daily self-examination is the divine way.

Paul learned that the church at Corinth was somewhat in disorder. He said, referring to the public meetings for worship, "Let all things be done decently and in order." (1 Cor. 14:40.) He also said, "Let all things be done unto edifying." (1 Cor. 14:26.) He was trying to correct the disorders in the church. They had adopted the custom of eating a social meal in connection with their meetings for worship. They came together and some were gluttonous and others were drunken; he tells them "this is not to eat the Lord's Supper." He then explains what the Lord's Supper is and how it should be observed, and urges them to self-examination and to eat and drink "worthily." Note this is an adverb, not an adjective; he is talking about the manner in which the feast should be observed and not about the worthiness of those who observed the feast. We may all be able to see the difference between

A WORTHY MEMBER COMMUNING

AND

A MEMBER COMMUNING WORTHILY.

If we should request in the average congregation, all who feel that they are "worthy" to arise and stand upon their feet and be

counted, we would find that all would remain sitting. If we should ask those to arise who would try to partake in a "worthy manner," we are satisfied the whole congregation would be standing; for they have been "behaving in the house of God;" they are not hungry for they have enjoyed their meals at home; they are not giddy and thoughtless, while the emblems are being passed. They are quiet at this moment for here are the sacred emblems.

Many good brethren have fallen into the habit of calling upon all the congregation, at the moment when Christ said we should "remember Him," to a strict and careful self examination, lest they eat and drink "damnation." In some churches 1 Cor. 11: 28-29 is quoted or read about every Lord's day at the time all are ready to remember the Lord in communion service. We are to remember Christ at this moment; this is the object of the Lord's Supper. Weak and timid members must not be driven to disobey their Lord by refusing to partake of the bread and the cup. This, it seems to the writer, is often the result if a warning of the danger of "damnation" is given at the time they are just ready to reach forth their hands in timid but loving obedience. The timid ones do not need a rebuke at this time; it is a word of encouragement they need so that they will not

neglect the great privileges of this feast of love. It is not the timid that Paul warned, but the careless and profane. The timid did not need the warning then, neither do they need it now.

The intelligent disciple of Christ does not come to the Supper because he feels he is "worthy," but he comes "worthily"—discerning the Lord's death and eating and drinking in an orderly manner. We come because we need help. We come boldly to the throne of grace that we may "obtain mercy," (Heb. 4: 16) not because we are "worthy." We come for grace to help in time of need, not because we feel so strong. And we come to the Supper because our sins are forgiven, and we sing with triumph, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." We trust in Him (not in ourselves) who has conquered all our enemies, forgiven all our sins, and who is able to save us and lead us home to heaven.

We are not alone in the opinion that, when we come to the Supper, our minds should be centered upon our Lord instead of upon ourselves. Dr. Pentecost states his thought in the following positive sentence:

"It is an utter perversion of the Supper's use to spend the time before and during the service upon ourselves."

Dr. Hodge, referring to 1 Cor. 11:17-34, says,

"All that is necessary here to observe is that the warning is directed against the careless and profane, and not against the timid and doubting. It is not the consciousness of unworthiness that makes a person unworthy, nor yet is it any misgiving in regard to a suitable preparation; for, although this may be an evidence of weak faith, it certainly indicates a better state of mind than indifference or false security."

Prof. E. J. Wolf of the Theological Seminary, Gettysburg, Pa., says,

"Ask one hundred Christian people the meaning of the phrase 'he that eateth and drinketh unworthily,' and ninety-nine will go astray, and reply that it refers to the moral fitness of the communicant. Ask one hundred preachers how they interpret the passage, and nine-tenths of them will repeat the same error, putting upon these words a sense which was not in the apostle's mind, and using them for the purpose for which they were not originally designed. It is commendable that pastors generally recognize the need of a suitable frame of mind in order that communicants may experience the benefits of the Holy Communion; but it is not commendable that so large a portion wrest the Scriptures by a false interpretation."

There is nothing said in the New Testament about a special preparation for the Lord's Supper. We believe this to be a sacred ordinance but do not know that the Lord makes one occasion more sacred than another. We are certain that if one is prepared to sing



and pray, and join with his brethren in the other items of worship he is also prepared to commune with his Lord.

The Roman Catholic church has been teaching for centuries that no one is fit to partake even of the wafer unless he first confesses to the priest, and telling of terrible miracles of judgment visited upon those who have dared to approach the Eucharist without the forgiveness through the priest. Protestants have been slow to break away from the superstitions of Rome. The Supper became "dark with the clouds of judgment instead of light with the glories of love and mercy."

Presbyterians usually hold "preparatory services" during the week preceding the communion Sunday; a special sermon is preached and an effort made to get the people ready for the Lord's Supper. Baptists usually hold Saturday meetings about once a month to get ready for the communion on the following day. Methodists usually have a preparatory service during their quarterly meetings, preceding the observance of the communion.

We advocate a daily preparation. Every loyal disciple of Christ feels the need of returning thanks to the Lord daily and asking for mercy for the past and help for the future. We pray daily. How can we pray, "forgive our debts as we forgive our debtors," if we

do not first examine ourselves? Brother Lawrence, a lay worker of the seventeenth century, wrote a book on the "Practice of the Presence of God." Although he was in the habit of retiring to pray, as directed by his superior, he claimed that such retirement was not necessary in his case; for his business did not divert him from God. He said:

"The time of my business does not differ from the time of prayer, and in the noise and clatter of the kitchen, when several persons are at the same time calling for several different things, I possess God in as great tranquility as if I were upon my knees at the blessed sacrament."

But few may feel like Bro. Lawrence. Many of us feel the need, at times, of turning aside from the cares and busy scenes of life to commune with our Lord. We need to do as directed. Our Master said, "Enter into thy closet and shut thy door, and pray to thy Father which is in secret." One man may claim to live so nearly perfect in the "presence of God" that he does not feel the need of a time for special examination; but we "ordinary church members" feel that we need to examine our hearts at least daily. We are to take up our cross—line of duty—"daily." And we need to look at ourselves daily.

The writer well remembers a kind-hearted hearer who attended services regularly while he was pastor of an Iowa church.

This hearer seemed devout and anxious to learn the way of life. When urged to go forward and start in the Christian life he replied:

"You urge me to confess Christ before men, to be baptized and take my place as a worker in the Church of Christ. I know that is right; but I hesitate, for I believe it is a very solemn thing to start in the Christian life."

He was right in asserting its solemnity. But we urged him to come, to no longer stay away, for if it is a solemn thing to start in the new life (which we all admit) it is a more solemn thing to refuse to start when the church is ready to welcome him who is so much in need of salvation. It is a solemn thing to sit down at the Lord's table; it is to show forth a great event in the history of this world—the death of our Lord. (But why consider it more solemn than singing, or praying or preaching?) But it is much more solemn to turn our backs upon our Lord, and our brothers and sisters in Christ and refuse to eat and drink in memory of His dying love. If all would refuse to partake because we felt "unworthy" there would be no Lord's Supper—the feast would not be kept "till Jesus comes." The well-taught Christian does not fear to approach an ordinance of Christ, a feast of love. Let love reign. Let perfect love cast out all fear. Let the one who presides, speak and pray so that the timid will

obey—commune—and go on their way rejoicing.

If the true Christian has a difficulty with his neighbor on Monday, if it can be settled, he does not wait until the following Saturday or Sunday to make it right; he does that on Monday—the day the trouble arises. Then, “as much as in him lieth,” he lives in peace with all men. A deacon living in Illinois thus relates his experience:

“I united with the church, and all went well for a time. I went on my way rejoicing. One day, not long after my conversion, I was plowing in a field. The day was warm and I took off my shoes and softly and quietly followed the plow meditating, when suddenly I was arrested by a buzzing noise. I soon discovered a large rattle-snake with his head erect, giving the alarm with his rattles, and ready to spring in the direction of my feet. I jumped aside suddenly and as suddenly uttered an oath. The oath alarmed me more and more. I immediately offered a prayer to God for forgiveness.”

The deacon did not tell whether he killed the rattle-snake before he offered the prayer or not; but he made it clear that he had learned to not put off repentance and prayer when surprised into doing wrong. He did not wait until the next Lord's day to examine himself. If a child of God is surprised into sin he then and there turns. This scriptural self-examination is a daily, instead of weekly or monthly or yearly examination; it is the

Bible way—the highest standard of life—and keeps him ever ready. If the “death angel knocks at his chamber in the still watch of the night,” he is ready to joyfully meet the summons; he does not go for days in doubt; he lies down at night at peace with his God and Savior ready to awake in the morning safe with the Redeemer. He is always ready to serve, to worship, to live, to pass death’s portals and live forevermore.



## CHAPTER XI.

### **Music Appropriate for the Communion Service.**

**A**T the creation "the morning stars sang together, and all the sons of God shouted for joy" (Job 38: 7). When the Redeemer of the world was born angels sang "Glory to God in the highest, and on earth peace among men in whom he is well pleased." After His triumphant death and resurrection the ransomed of every land join in singing "worthy is the Lamb; for thou wast slain and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation (Rev. 5: 9). And songs of redeeming love have drawing, and teaching, and melting and moving power over men to lead them to honor Christ. They may be wisely used to assist in all our worship.

Our Savior, at the conclusion of the last Passover, sang a hymn (Matt. 26: 30) with His disciples. Music was appropriate then and is appropriate now. This service is to increase our love and loyalty now and to re-

mind the world of the love of God. Music inspires to live and serve and increases our devotion and joy; it is represented as an important element in the happiness of heaven—there the ransomed souls join in the service of song. It is said, when the saints on earth pray, “heaven comes down our souls to greet, and glory crowns the mercy seat.” And we have a foretaste of heaven on earth when we come to the Supper. Jesus sang with His disciples in the shadow of the cross; we can surely sing with the spirit and the understanding since He rose from the dead—abolished death and brought life and immortality to light. We need songs to promote spirituality in worship, as well as holiness in life and activity in strengthening saints and saving sinners. The communion hymns are most suitably sung to a solemn, dignified choral tune; they are the voices of the church calling us to deeper spiritual life; such songs remind us that our houses of worship are indeed “none other but the house of God and the gate of heaven.”

The sadness of the death of Christ should not at any time shut out the glories of his resurrection. One of the most sorrowful events in the life of Christ is His agony in the Garden of Gethsemane. This is touchingly portrayed in that immortal song beginning,

“’Tis midnight, and on Olive’s brow.” This is a favorite song with multitudes and is often sung at the communion service. It was used almost every Lord’s day morning in the church at Albia, Iowa, where the writer was located some years ago. One of our faithful members made a strong plea for a change; he said it made him sad and left him in gloom, so that he did not enjoy the services as all disciples of Christ should enjoy them. We suggested other songs be substituted. In writing the life of Christ inspired men did not close the record and leave Him in Gethsemane; they told of His resurrection and coronation in heaven. When we teach one another (Col. 3: 16) “in psalms and hymns and spiritual songs,” we should not leave Christ in Gethsemane. If we sing of His agony in the Garden, when, “e’en that disciple whom he loved, heeds not his Master’s grief and tears,” we should accompany that song with one that tells of His triumph over sin and death. When we sing, “Mary to the Savior’s tomb,” we will have additional proofs of “what a change His word can make, turning darkness into day.” Even in the Master’s greatest humiliation and sorrow, He, “for the joy that was set before Him, endured the cross and despised the shame;” and here the inspired writer reminds us that He is now seated at the right



hand of God (Heb. 12: 2). In sermon, and song and Supper we crown Him Lord of all.

We meet to "remember Him." It is fitting for us to ask to be remembered when we come to confess His name; when we are tempted and tried; when we live and work in His name; when we partake of the loaf and cup, and when we are ready to depart and be with Him in eternal ages. One of the sweet singers in our Israel—W. H. Wonder, of Onawa, Iowa—often sang during our evangelistic meetings, "Jesus, Thou art the sinners' friend," and used the chorus, "Remember me." This is an appropriate song for the communion service. It may be made very impressive by following the suggestion of Bro. W. He would request us to sing the last stanza and chorus "softly."

"And when I close my eyes in death,  
And creature helps all flee,  
Then, O my great Redeemer, Lord,  
I pray, remember me!"

Remember me, remember me,  
O Lord, remember me;  
Now in the fullness of Thy love,  
O Lord, remember me."

There is a beautiful and soul-inspiring lesson in the song, "'Till He Come." We are reminded of the union between the life that now is and that which is to come—the two are one. While we remember Him in the chosen

emblems we are reminded of heaven our home; we are reminded of loved ones gone before and of the shortness of the time "'till He come."

"See, the feast of love is spread;  
Drink the wine and break the bread—  
Sweet memorials—till the Lord  
Call us round His heavenly board—  
Some from earth, from glory some,  
Severed only—'Till He come.'"

Robt. T. Mathews, of Cincinnati, thus beautifully describes a scene at the communion service in the Richmond street Christian church:

"The service of one particular Lord's day will ever glow in vivid memory. Around the Lord's table, as the audience listened in reverent quietness, a sweet soloist sang from the depth of her heart, in artistic perfection of tone and note:

One sweetly solemn thought  
Comes to me o'er and o'er,  
I'm nearer my home today  
Than I ever have been before.

Every heart was melted, and all sat in breathless silence under such a divine edification of song. Two old disciples—Isaac Erret and Elkanah Williams—listened with tears rolling down their cheeks. It is the very pathos of memory that in a few swift months, the sweet singer of our Israel herself entered into eternal rest, and that not very long after-

ward the two old disciples, who so loved the Lord's house, and so loved the songs of Zion, had also left the cross and gained the crown."

In preparing this chapter we invited J. H. Fillmore—one of the sweet singers in our Israel who has had large experience in preparing music to give assistance. He writes as follows on the ideal service:

"The ideal music of a communion service is that of the whole congregation singing in subdued voice a hymn which suggests the scenes either of the Last Supper, or Getsemane, or the Cross. Occasionally, the hymn may be one of consecration or a kindred subject. Such a hymn may be used for variety where the associations of the Supper, through previous observances, have established the thought of the sufferings of Christ. In congregational singing ■ condition of success is that of the tune being familiar. Hence, it is better to select a hymn that is known—one that all can sing, though distantly related to the subject, than to attempt to sing ■ more appropriate sentiment in which but few can join.

"And this suggests the necessity of preparation on the part of the congregation, if good singing is to be expected. The communion service is no place for the practice of new tunes. It is allowable that a good choir lead the congregation through new music when they do it in a way that enables the congregation to follow easily. But, in the absence of a good choir, the congregation should recognize the duty of assembling at stated times for the practice of new hymns and tunes for the special services of the church. No congregation should allow themselves to run along from year to year in a rut con-

fined to one or two songs on any needed subject. To pray the same prayer and sing the same song at the communion service Sunday after Sunday may be sufficient to hold those who were elected to be saved before the foundation of the world, but it will not interest and edify the average disciple. Such an exercise does not minister to growth."

He reminds us all of the importance of this service and writes these timely words especially for leaders in church work:

"In these days the responsibility for good music in our churches rests upon the officials. Good printed music exists in abundance in our hymnals. The use of it depends upon the enterprise of the churches. It is a pity that the wealth of beautiful hymns that is stored in our best hymnals is so little used.

"The extent to which music may be used in a communion service is limited only by the development of musical culture among the members of the churches, and the wise direction of spiritual leadership in worship. In other words, the use of any music of whatever kind, vocal or instrumental, is conditioned upon its power to assist the mind and direct the emotions in the contemplation of the suffering Lamb of God who takes away the sins of the world.

"We are growing musically and spiritually. Many of our churches have creditable music, but many, very many, are feeding upon mere husks in rhyme and jingles in music. They don't seem to have ever heard that there be any 'inspired hymns.' We need singing evangelists who will visit our churches for the purpose of organizing them for musical drill and instruction. Evangelists who appreciate the better grade of hymns and music, and who would

enjoy bringing the people up to a like standard of appreciation."

(1). It is a good plan to sing at the opening of the communion service, also at the close. Two stanzas of a hymn might be sung at the opening and the remaining stanzas at the close.

(2). It is helpful to have an occasional solo, or duet, or quartet in addition to the congregational singing. Consistent disciples of Christ should be chosen that this service may be sacred and sincere.

(3) Better omit the music rather than have poor singing. Let all see the importance of a careful preparation for this as well as all the other public services of the church.

(4). We are to remember our risen Lord in this service. Songs reminding us of the sufferings and death of Christ are helpful, but in song and sermon we must look beyond His death to His resurrection and coronation in heaven.

(5). We should change the program and have variety in this service. Sing in a subdued voice. Occasionally in place of singing, ask the organist to play appropriate music—the melodies of the hymnal that are associated with the life Christ—His death, burial, resurrection, coronation and triumphant reign o'er His people. Often select a hymn that is well

known so that all the people can sing the praises of our Redeemer.

(6). We give here the first lines of several songs that may be used; others will suggest themselves to our readers:

"Rock of Ages cleft for me;" "Jesus lover of my soul;" "My faith looks up to Thee;" "There is a fountain filled with blood;" "'Tis religion that can give;" "How firm a foundation, ye saints of the Lord;" "When I survey the wondrous cross;" "The angels that watched round the tomb;" "I love to tell the story;" "Tell me the old, old story;" "The Lord is my shepherd;" "All hail the power of Jesus name;" "Alas and did my Savior bleed;" "I love thy kingdom Lord;" "So tender and precious, my Savior to me;" "We saw thee not when thou didst come;" "Blessed assurance, Jesus is mine;" "Oh, the precious love of Jesus;" "My Jesus, I love thee;" "I will Sing of my Redeemer;" "What a Friend we have in Jesus;" "Lord Jesus I long to be perfectly whole;" "Safely through another week;" "Jesus, and shall it ever be;" "The whole world was lost in the darkness of sin;" "Nearer my God to Thee;" "Nearer the cross, my heart can say;" "Jesus keep me near the cross;" "Blest be the tie that binds;" "O God, unseen, yet ever near;" "In memory of the Savior's love;" "How pleasing to behold and see;" "Jesus wept; those tears are over."

## CHAPTER XII.

### Remarks in Presiding at the Lord's Supper.

**W**EEK after week in many churches the Supper is observed without a word being said by way of explanation as to the object of the institution. And this is the custom in churches where it is seldom mentioned in the sermon. No sermon on this theme for months and no teaching when the time comes to partake of the emblems. There must be some reason for this course. The writer asked a preacher of one of our most prosperous Iowa churches the reason for this custom. He gave as the reason:

"It would not do for us to ask one of our elders to make remarks. They have been in the habit of making long talks that are not edifying, but worrying and wearying. The people would become restless and some would make this an excuse for absenting themselves from the house of God."

If appropriate remarks are helpful at times, when the moment comes to observe the Supper, we should be free to make them, or call upon some one to do so. If certain elders lack tact, or training, or both, the remedy is

not in dispensing with the remarks. These elders may be the best men in the church. Why not have a private talk with them? They very well know that the church could not retain the preacher long if he had formed the habit of entering the pulpit to preach without preparation; or if he preached in a rambling way; or preached sermons of such length as to weary the people. The elders may be led to prepare for the Supper as the preacher usually prepares for the pulpit. As the remarks at the Supper must be brief and to the point, there is more need of special preparation. To make a talk of one to five minutes requires careful thought. When one has time for but a few sentences there is special need to know what he is going to say; and he should know that it is the mark of wisdom to stop when he has said the edifying words.

D. R. Dungan gives his experience in a union Sunday school convention. He, with others, was called upon to make a talk, not to exceed "one minute" in length. The president promised to tap the bell promptly at the end of the sixty seconds. Bro. Dungan made special preparation—put more time on that one minute talk than he had often done on the preparation of a forty-minute sermon; wrote the talk down; committed it to memory; walked the floor and repeated it; trimmed it



down; walked the floor again and trimmed it down again, until he felt he was prepared. When the time came for his talk he was on his feet and began the moment his name was called; and his last word was uttered the second before the time for the ringing of the bell. He was commended for his thorough preparation, complimented for his edifying talk, praised for his boiling-down ability, and honored for his wisdom in saying his say eloquently and in closing at the exact time for closing—when he was through. And if we would come prepared a “one minute” talk would prepare all worshipers for a blessed communion with our Lord.

In an address at “Our First Congress of the Disciples of Christ,” held in St. Louis, in 1899, Ida Withers Harrison spoke of the Enrichment of Public Worship. She gives the following as an example of the unedifying habit some excellent men follow in conducting public worship:

“Very often the best of elders have no gift for public speech, and he suffers and his hearers suffer while he struggles through what has been imposed upon him as a duty. Sometimes a good elder, faithful in comforting the sick and in ministering to the needy, is lacking in a sense of the eternal fitness of things. Some of you know of a distressing occasion, when a beautiful new church was filled with a great crowd, and the good old elder, whose turn it was to officiate at the Lord's Supper, as soon as he took his

place at the table, burst out, in one of the loudest and most discordant voices ever heard, into,

‘Alas, and did my Savior bleed,’

and sang it through while the congregation sat in helpless misery through it all.”

It is not necessary for the saints of God, when they meet for soul-uplifting worship to be led into a state of “helpless misery.” We need not have a repetition of incidents similar to the one above related. When a beautiful new church is to be dedicated to God, all who take part in the public worship—preachers, singers, ushers, elders—should make special preparation; the elder who is to preside at what should be the most solemn and helpful part—should prepare for this duty. If he is “a good man,” but has not the gift of public speech or song, he will gladly give place, if requested to do so, to some one who can speak to edification. (Rom. 12: 3.)

Isaac Errett, when a young man nineteen years of age, was a member of the church at Pittsburg, Pa. He was frequently called upon to address the congregation on Sunday afternoon, when the church met to partake of the Lord's Supper. He studied to prepare these brief addresses. Always, at the Lord's table, “it seemed that the frame of his spirit, the tenderness of his words, the fullness of his heart, the very tones of his voice, harmonized with the service, and made it, as it

should be, a sweet and grateful memorial, and a blessed edifying worship." These addresses were short, never more than ten or fifteen minutes in length. But they were fresh; like the loaves of the Tabernacle they were renewed every week. In his old age Isaac Errett attended the Richmond street Christian church, Cincinnati, Ohio. Robert T. Mathews, at that time pastor, says,

"At the Lord's Table on the Lord's day he spoke or prayed with the sweet humility, and the tender accents of a child-like faith in heartfelt grateful communion with his brethren in the church, and they altogether communed with the living Lord."

It is proper preparation of heart and life that we need, in youth and in old age, to preside at the Supper with grace and tenderness and love that brings us nearer the throne of God, and makes what Walter Scott was wont to call, "a heaven on earth."

1. It is customary in many churches to offer thanks for the loaf and the cup, and pass these emblems without remarks. Many claim that the other items of worship—the songs, the prayers, the sermons and exhortations—prepare the people for the Supper, they all lead up to this sacred and most joyous feast. This is doubtless true in many cases, especially where there is true devotion, and where the members are faithfully taught

publicly and privately as to the nature and importance of the Supper.

2. Brief remarks are often helpful. Want of time is one objection offered to this custom. It would be the part of wisdom to take less time for singing, if necessary, and more time for the Supper; this we believe would be an improvement, especially when it is understood that those who preside cheerfully give, as do the Christian singers, their time for special preparation. We give it as our judgment that more time should be given to the Supper, and less to the singing, in the churches that now devote about thirty minutes during the regular services to singing, and but ten minutes to the Supper.

3. It is not best to follow a stereotyped form. (1), At times the Supper should be observed, without remarks, after returning thanks for the emblems. Especially should this be the case when the Supper has been the theme of the sermon, or the sermon has been on a theme that naturally prepares the heart for Supper. Also when the time has been well occupied with the other items of worship, all leading toward the cross of Christ. (2), At other times the sermon or song service may be shortened so as to leave ample time for remarks before passing the sacred emblems. (3), Then again, special songs

may be used to prepare the people for the feast; often this is the most impressive way. A set form may degenerate into a cold and lifeless ceremony; and, if persisted in, leads to the neglect of this beautiful and helpful ordinance.

4. Our most powerful pastors and evangelists are those who give heed to themselves and preach the Word. Those who, in their preaching, feed the people on Bible truths, enforced by the very language of the Bible are in this approved of God. In our brief remarks at the Table we believe it is most effective to use quotations from the Bible, and thus seek to fasten the sacred truths in the minds and hearts of the hearers. It is always appropriate to read, or quote, a few verses of Scripture that tend to fix the mind on the grand facts of the Gospel. The following chapter was prepared to help and encourage others in this use of the Word.

## CHAPTER XIII.

### **Bible Readings.**

**"The words I speak unto you they are spirit and they are life."—Jesus.**

**T** HERE are no words so appropriate as the words of inspiration when we come to the Supper. Bible quotations are in place here. We have selected those we hope may lead the worshipers to exalt Christ and draw nearer to God. These selections may be made more impressive by committing them to memory and reciting them at the appointed time. But, if one does not have a good memory, they may be read, with or without comment; or they may be read in concert by the whole congregation, or read responsively. All the members are invited to sing, all partake of the emblems, and all should be encouraged to take part in the Bible readings. (See pages 11 and 12 for the readings from Matthew, Mark and Luke.) Instead of remarks just before the communion it is often better to use a Bible quotation. Christ is presented to us in the Scriptures in convincing, consoling and transforming power.

**The Love of God.**

JOHN 3:14-16.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

15. That whosoever believeth may in him have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

**Continuing Steadfast.**

ACTS 2:38-42.

38. And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.

39. For to you is the promise, and to your children, and to all that are afar off, even ■ many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added unto them that day about three thousand souls.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

**Ordained by Our Lord.**

1 COR. 11:23-26.

23. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread.

24. And when he had given thanks, he brake it,

and said: This is my body, which is for you: this do in remembrance of me.

25. In like manner also the cup, after supper, saying: This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

### **Our High Priest.**

ROM. 4:14-16.

14. Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.

16. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

### **Our Mediator.**

HEB. 12:18-24.

18. For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and the darkness, and tempest.

19. And the sound of a trumpet, and the voice of words; which voice they that hear intreated that no word more should be spoken unto them.

20. For they could not endure that which was enjoined. If even a beast touch the mountaiin, it shall be stoned.

21. And so fearful was the appearance, that Moses said: I exceedingly fear and quake.

22. But ye are come unto mount Ziōn, and unto



the city of the living God, the heavenly Jerusalem and to innumerable hosts of angels.

23. To the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

24. And to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel.

### **Looking Unto Jesus.**

HEB. 12:1-2.

1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

2. Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

### **The Cross of Christ.**

1 CO<sup>R</sup>, 1:18-25.

18. For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God.

19. For it is written:

I will destroy the wisdom of the wise,

And the prudence of the prudent will I reject.

20. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world?

21. For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's

good pleasure through the foolishness of the preaching to save them that believe.

22. Seeing that Jews ask for signs, and Greeks seek after wisdom:

23. But we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness.

24. But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

### **Our Service.**

ROM. 12:1-2.

1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

### **House of God.**

PSALM LXXXIV.

1. How amiable are thy tabernacles, O Lord of hosts!

2. My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.

3. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.

4. Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5. Blessed is the man whose strength is in thee: in whose heart are the ways of them:

6. Who passing through the valley of Baca, make it a well: the rain also filleth the pools.

7. They go from strength to strength; every one of them in Zion appeareth before God.

8. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. *Selah.*

9. Benold, O God, our shield, and look upon the face of thine anointed.

10. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11. For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

12. O Lord of hosts, blessed is the man that trusteth in thee.

### **Never Separated.**

ROM. 8:35-39.

35. Who shall separate ■■ from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

36. Even as it is written:

For thy sake we are killed all the day long;  
We were accounted ■■ sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I ■■■ persuaded that neither death, nor life, nor angels, nor principalities, nor things present nor things to come, nor powers, nor height,

39. Nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**Christ Died for Sinners.**

ROM. 5:6-11.

6. For while we were yet weak, in due season Christ died for the ungodly.

7. For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die.

8. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him.

10. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life.

11. And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

**Our Shepherd.**

PSALM XXIII.

The Lord is my shepherd; I shall not want.

2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

**Our Redeemer.**

## ISAIAH CHAPTER LIII.

1. Who hath believed our report? and to whom is the arm of the Lord revealed?

2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon; and with his stripes we are healed.

6. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgressions of my people he was stricken.

9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall

prolong his days, and the pleasure of the Lord shall prosper in his hand.

11. He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

### **Made White.**

REV. 7:9-17.

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

10. And they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb.

11. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God.

12. Saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me: These which are arrayed in white robes, who are they, and whence came they?

14. And I say unto him, My lord, thou knowest. And he said to me: These are they which come out

of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

15. Therefore, are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.

16. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

17. For the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

### **A Model Couple.**

LUKE 1:5-6.

5. There was in the days of Herod, king of Judaea, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

### **How to Come.**

HEB. 10:19-25.

19. Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus.

20. By the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh.

21. And having a great priest over the house of God.

22. Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water.

23. Let us hold fast the confession of our hope that it waver not; for he is faithful that promised.

24. And let us consider one another to provoke unto love and good works.

25. Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.

### **Redeemed.**

1 Pet. 1:18-25.

18. Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;

19. But with precious blood, as of a lamb without blemish and without spot, even the blood of Christ:

20. Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake,

21. Who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God.

22. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently;

23. Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

24. For,

All flesh is as grass, and all the glory thereof  
as the flower of grass.

The grass withereth, and the flower falleth:

25. But the word of the Lord abideth for ever.  
And this is the word of good tidings which was preached unto you.



**Our Fellowship.**

1 JOHN 1:1-7.

1. That which was from the beginning, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us, that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be fulfilled.

5. And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus, his Son, cleanseth us from all sin.

**The Sinless One.**

1 PET. -- 2:1-25.

21. For hereuntoo were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously:

24. Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness: by whose stripes ye were healed.

25. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

### **Gospel Invitation.**

MATT. 11:28-30.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

REV. 22:16-17.

16. I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

17. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely.



## PART II.

### How the Supper is Observed in Many Churches.

**C**HRISTIANS have no ritual, liturgy or binding form to follow in observing the Supper. The New Testament has few forms. There are more directions in the Old Testament about the celebration of the Passover and the observance of the Sabbath than are to be found in the whole of the apostolic writings. We are to use our judgment; we are free to give variety in our public worship; we are bound to avoid formalism; we are directed to conduct our services so as to have order and simplicity—this will edify the saints—make weak Christians strong and strong Christians more powerful in the Master's service. We give, in this chapter, the thoughts of those who have made careful preparation and who are in sympathy with the object of this book. The editor here expresses his thankfulness to these kind helpers who have so cheerfully responded to the invitation to furnish words for the printed page. "Model Observances" is what we are inclined to call them. We feel certain that readers

will be led to a more soul-uplifting observance of this beautiful, monumental feast of love.

#### APPEAL TO MAN.

God's appeal to man is to the whole man. To his intellectual nature he says: "Come, now, let us reason together: though your sins be ■ scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Fix your attention upon things above, not upon things on the earth; for ye are dead and your life is hid with Christ in God." Unto his desires he appeals with that which is "more to be desired than gold, yea, than much fine gold: sweeter, also, than honey, even the droppings of the honey-comb." With the "treasures in heaven" he appeals to our desires, "for where your treasure is, there will your heart be also.,, Moreover, the yearning of the soul for life, for immortality is appealed to by Him who is the way, the Truth and the life; for He is come "that they might have life, and that they might have it more abundantly."

Unto the affections of man he appeals with the measure of infinite love, in the gift of the Son beloved; "for God so loved the world." "Not that we loved God, but that he loved us, and sent his Son, the propitiation for our sins." The measure of the love of God is the infinite sadness, and sorrow, and shame, and suffering of the Son of God upon the cross.

In order that the heavenly appeal to reason, to the desires and the affections, may have its wonted force, and its so much needed effect, our Lord makes a perpetual appeal to memory. "Do this in remembrance of me." "This is my body which is broken for you." "This is the new covenant in my blood which is shed for you." "This do in remem-

brance of me." The sad, earnest life of the Son of Man, yearning for the souls of men; the deep darkness and soul-solitude of the garden, the tears, the sweat and blood, the prayers in Gethsemane, the contempt, the cruelty, the shame, the scourging and injustice of the judgment hall; the crown of thorns, the crossbearing, Calvary and the grave; all these are the peculiar treasure of the Christian's memory. By these great Gospel facts God once appealed to us in reason, in conscience, in desire, in love, unto entire consecration; and, now, week by week, he would illuminate them in memory by the broken loaf and the poured out wine, that we may ever contemplate the untold price of our redemption, and ever respond in renewed consecration to his love and service. "This do in remembrance of me." "Ever looking unto Jesus."

#### THANKSGIVING.

Father of mercy and love, we thank Thee for this communion. May Thy grace abound to us at this hour. Help us through this emblem, the broken loaf, to look unto Jesus with an abiding and unwavering faith—to look unto Him in that broken body "by whose stripes we are healed"—to look unto Him in the fellowship of his sufferings, and in our spiritual need, to partake abundantly of Him who is the bread of life to our souls. Accept our thanksgiving, forgive, and supply all spiritual blessings in Christ Jesus. Amen.

With continued thanksgiving, our Father, would we accept this "cup of blessing"—"the communion of the blood of Christ." As it is to us the measure of the Father's love, so may it become more and more the confidence of our prayers, the inspiration of our praise, the ground of our consecration unto

unselfish service. Hear, O Lord, our prayers, and accept our thankful praise and sincere service in Jesus' name. Amen.—R. A. Gilcrest, Humeston, Iowa.

---

### IN MEMORY OF CHRIST.

"This do in remembrance of me." Not in remembrance of any doctrine about Christ, but in remembrance of Him. This destroys all weapons of controversy and in every observance of this institution our love increases for Him who first loved us. In Him we are new creatures and we want heavenly food and this prepares us to receive it.

In these emblems we see a memorial of the divineness that is in human nature—self-sacrifice prompted by love. The sustaining power of our modern life is built on sacrifice for others and exists in spite of selfishness. The spirit of self-sacrifice of Christ is closely related to the self-sacrifice of Christ. Then let us try to realize the meaning of these words "In remembrance of me"—and endeavor to walk in close fellowship with our Savior.

I feel that this observance is precious to us and that in our busy lives during the coming days we will not forget where we spent this hour. May this be a sample of our experience during the whole week. As we go down from this height of Christian realization, let us not allow our view of Christ to be dimmed while we, in the valley of service, are doing every day duties.

Lest we might forget our vows of allegiance to Him He stoops to touch our lives more closely in this memorial. What a picture is here of the work and worth of Him "who loved us and gave himself for us." With grateful hearts let us express our thanks for the loaf.

## THANKS FOR THE LOAF.

Our Heavenly Father, we thank Thee for this loaf that represents the body of our Savior who made the great sacrifice on Calvary that we, through Him, might have everlasting life. We thank Thee that by His work every barrier has been taken out of the way, so that the soul by faith can have complete access to Thee. May the partaking of this loaf be a means of quickening our memories. May it deepen our conviction of truth, broaden our sympathies and clarify our spiritual vision. May this blessed habit be kept up until we all meet in our Father's Heavenly Mansions, we ask in the name of Christ. Amen.

## THANKS FOR THE CUP.

Oh, God, our Father, giver of every good and perfect gift, we thank Thee for the gift of thy Son, for the unreserved generosity that provided a world's Savior. May the partaking of this fruit of the vine strengthen our faith, and purpose to continue strive to do Thy will. Grant that as we stand at the threshold of another week, we may have such a soul uplift from this communion that the longer we walk in it we may feel ourselves drawn closer to Thee. Oh, may our thoughts and affections be so purified that we shall truly be filled with the spirit of devotion. Lead us by Thy spirit until at last we may have completed earthly responsibilities so acceptably to Thee that we may be able to say "It is finished," we ask all in the name of our Redeemer. Amen.

Levi Marshall, Hannibal, Mo.

---

MADE NEW BY LOVE.

The greatest power of which we can have any knowledge in this world in the making of things

new (He had just closed a sermon on *The Creation—New and Old—Ed.*) is love. It is the vast, infinite renewer, the sunlight, which is a symbol of love, renewing the heavens and of earth, as the old psalmist, looking upon the earth, said: "All nature changes and becomes new." Now, all the new homes in the world, and the new lives, and the new joys that spring out of them, come from love; and when God wants to give us a taste of the new home, the new heaven, the new Jerusalem, He shows us His love. When He wants to fill the human heart with some anticipation of that which overflows, that new inspiration, He shows us his infinite love in Christ. And that is what this ordinance means. It comes to us once more, always in harmony with God's greatest thoughts toward us, renewing the soul from week to week, making it divine, stronger; filling it with hope and light. And this is the effect of love, by which His own great heart comes into ours, His thought into our thought, as it is shown to us in Christ. This renewing is going on always, and this is what this institution means, that, looking at this great, divine, infinite force in God's heart, that is to make you new in your hopes, joys, religious life, aspirations, energies, from week to week, through the pilgrimage here, with regard to the life to come.

#### PRAYER.

We thank Thee, our great and glorious Father, as we come again into Thy presence in this divine spectacle of infinite love. We adore Thee for the mercies of the cross. We adore Thee, infinite Father, that we see the power of Thy love; that we see the change from this life to new and everlasting glory. We thank Thee that today we can come in deep consciousness that we are the recipients of Thy love.



If in this life we should fall, yet we are feeding, living upon what comes to us in this life of Jesus. Quicken our faith. Lift up our faces. Open the eyes of the soul, O God, that we may see and take in new realizations of Thy love to us as we view it anew in this ordinance. We pray Thee to bless all of us who are present, and grant that this may be to us a realization of power or that divine life that showed itself to us in Christ Jesus, so that it may transform, strengthen and lead us into the light of Thy presence. And to thy name we will give all the praise, through Jesus, now and forever. Amen.—From The Witness of Jesus.—Alexander Proctor.

---

### REMEMBER OUR LORD.

“This is my body, which is for you: this do in remembrance of me.” There is nothing more necessary and more profitable than to call up and to dwell on the life and death of our Lord. In the week we are so pressed with work and care that thoughts of Him are in danger of being crowded out. We need this institution as a memorial. Our hearts are made better as we meditate upon His perfections. It is said that as visitors stand before the Apollo Belvedere they insensibly, yet inevitably, straighten up and assume a more graceful attitude. It is so here. We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed unto the same image from glory to glory, even as from the Lord the Spirit. Evil thoughts and feelings and desires take wings and fly away. As we prove ourselves, and eat and drink worthily, discerning the Lord's body, we are consciously ennobled. As we sit together in heavenly places we enjoy seasons of refreshing. As we feed on His character we come to think and to feel more as He thought

and felt. We become more interested in the same things. We are more deeply concerned about the nations for whom He died and who have as yet not heard of His name. We are anxious that to Him every knee should bow, and that every tongue should confess that He is Lord to the glory of God the Father. We feel drawn to his disciples in all parts of the world. We realize as nowhere else that we being many are one bread, one body; for we all partake of the one bread.

The Lord's Supper looks back to Gethsemane and to Calvary; it looks forward also to the time when He will come again to be glorified in His saints and to be admired in all them that believe. It is a memorial, and it is more than a memorial; it is a prophecy. Our risen and Glorified Redeemer sits on the throne of the universe. He is carrying on to completion the good work which he began on earth. He must reign till every enemy is put under His feet. He is coming again. As often as we eat this bread, and drink the cup, we proclaim the Lord's death till He come. We look backward with gratitude and love, we look forward with faith and hope.

#### THANKS FOR THE LOAF.

Our Father, we bless Thee that Thou didst not spare Thine Son, but didst deliver Him up for us all; and that with Him Thou wilt freely give us all things. We rejoice to know that He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed. And now as we are gathered around this table we pray Thee to accept the gratitude of our hearts for this bread, the symbol of his broken body. As we partake of it may we think of Him; may we dwell upon His life of

service and self-sacrifice. Enable us to renew our vows of fealty to Him who for our sakes died and rose again. We ask it in His name. Amen.

### THANKS FOR THE CUP.

Almighty God, our heavenly Father, we praise Thee for this cup of blessing which we bless. Open the eyes of our hearts that we may understand its full significance. May we see Jsus our Savior and Lord, and may it be our earnest desire to resemble Him more and more in heart, in thought, in character. Mold us to His likeness. Make us meet to be partakers of the inheritance of the saints in light. We ask all in His name and for His sake. Amen.—  
A. McClean, Cincinnati, Ohio.

---

### LIFE THROUGH CHRIST.

I think we can realize this morning, as we look up to Christ and to our Father, through the emblems in their significance, how rich, how beautiful, how sweet they become to us as we say, "Art Thou He that should come?" We want life; every breath, every aspiration and inspiration of our souls, craves for life—life more abundant. And if you look at the emblems you see how infinitely wise has been the plan of life through the life of Jesus. You can not look from the cross of Christ into the heart of the great loving Father, week by week, without feeling the throb of that life and fellowship. In the faith of our hearts, let us be placed in full fellowship—this life. Let us be placed in full fellowship with God and Christ, and with the angels, and with all the holy dead. That is life. All the other words express it—joy, praise, blessedness, and we feel the means through which it comes to us. Let us thank God again for his blessings.

## PRAYER.

We thank Thee, O Father, that we can come before Thee again in the presence of these emblems, consecrated to the life of our Lord Jesus Christ. Oh, we thank Thee that we are able to share in that blessed fellowship; we thank Thee for this institution that makes us partakers; this is the emblem of that life to us. Grant that in this life the soul may look up to Thee, with its eye clear and strong; with all its diseases and death taken away; and grant today that our joy may be full and strong as we go from this house of worship. Make it to us a blessing; purify our purposes and our aspirations, and bring us close to Thee! Lead us through the remaining days of our pilgrimage here and bring us into Thy presence for which we are hoping—that presence in which there is fullness of joy forever more. And to Thy name be all the praise, through Jesus Christ, now and forever. Amen.—From The Witness of Jesus.—Alexander Proctor.

---

## HIS FATHER'S WILL.

One of the suggestions of Gethsemane that is often overlooked is the pathetic truth that many a great blessing to the world is wrought out at immeasurable cost to some soul at a time when the world itself knows nothing about it. Jesus' own disciples fell asleep at the entrance of the garden; and even his choice companions that were nearest to Him in His sorrow could not watch with Him for one hour. All the rest of men, if not engaged in sin, or wrapt in sleep, were none the less unaware of the deep grief of Him, who, in the shadows of the garden, at the midnight hour, was struggling over a cup of shame and agony and deciding the fate

or fortune of the race. It was the final conflict in His own soul, which, though settled a hundred times before in His purpose to lay down His life for the world, must now, at the last moment, as He faces that fateful dawn, be settled over again, and for the last time; that not His own personal preference, not His own comfort and escape, but His Father's will that He redeem the world with pangs unutterable be carried to its culmination on the cross. If all this was done when men knew nothing of it, how unselfish and gracious must this sacrifice have been!

#### THANKS FOR THE LOAF.

Our Father, as we thank Thee for this loaf, and bless Thee for this sweet remembrance of the Savior's grief, may we not be unmindful of Thine own will which our Master chose with the cross and bitter tears, and by which our hopes were gained. May Thy will be dear to us this hour, and be ever eminent over all others, so that we may be true followers of Him who said, "Not my will, but Thine be done;" and to Thy name through Christ be our highest praise forevermore. Amen.

#### THANKS FOR THE CUP.

We thank Thee, our Father, for this cup also, which brings us to a devout contemplation of the blood of our Lord Jesus Christ, in whom we have redemption and the remission of our sins. We thank Thee that instead of the cup of ignominy which our Savior drank, and which in the necessities of human redemption and Thy great love for us, could not pass from His lips, we may drink the cup of blessing and of salvation. Help us ever to grow more worthy of His sacrifice and the more ready to come into His presence, and to enjoy His glory forever, we

beseech Thee in His name, Amen.—Clinton Lockhart, Drake University, Des Moines, Iowa.

---

### COMMUNION WITH CHRIST.

He who presides could well say: Dear fellow-disciples of the Master, it is our privilege on this Lord's day to break bread in response to the request of our blessed Savior, who, on the same night in which He was betrayed, took bread; blessed, broke it, and gave to His disciples to eat as a representation of His body when it should be bruised and mangled for sin. He also took the cup containing the "fruit of the vine" and told them all to drink of it, as representing His blood when about to be shed for the remission of sins. He directed His apostles to instruct His disciples to do this in remembrance of Him after He was gone to heaven and thus show His death till He comes again. In the eleventh chapter of first Corinthians we have Paul's report of the instruction he had received of the Lord to deliver unto us, that we might keep this feast in our Lord's name, and discern in it His body.

Any disciple who can eat and drink of this memorial in honor of Christ has examined himself according to scriptural requirement. But if he eats merely to show that he is in full fellowship with the church, or refuses to eat because he is offended at some one—even himself—he has not examined himself properly. Two things every loyal disciple of Christ should do: 1—Examine himself. 2—Eat. If he examines himself, but does not eat, he has denied half his duty. Or, if he eats without discerning the Lord's body, he has denied the other half. Then, let all our hearts turn to the Lord's suffering.

to the exclusion of all other matters, for the present, and thus enjoy a communion with Christ, in spirit, as did His apostles at His last supper. Hence, let us now give

#### THANKS FOR THE LOAF.

Our Father, we thank Thee for this bread; for what it represents to us, and for the privilege we enjoy of eating it to please our Savior. May our hearts be suitably impressed as His suffering for our sins is brought to mind in this memorial, so that our purpose to live holy lives may be strengthened and nobler efforts put forth to promote His cause. Accept our thanks in Christ's name. Amen.

#### THANKS FOR THE CUP.

Gracious Father, we also thank Thee for this cup, that contains the symbyol of that blood only that can take away sin. That this blood has been shed is an ever-present fact to our hearts in partaking of this cup. May the life that comes to us through the shed blood of our dear Lord be given back to Him in our constant death to sin and living unto righteousness. Be pleased to accept our gratitude for the privilege of this blessed service, in Christ's name. Amen.—J. H. Painter, Eddyville, Iowa.

---

#### LOVE BEGETS LOVE.

God is love. God loves us. God so loves us that He hath given us His Son. "Greater love hath no man than this, that a man lay down his life for his friends." But love begets love. We love Him because He first loved us. And loving Him we desire to do His will. "For the love of Christ constraineth us." In recognition of the love of God and in obedience to the commandment of His Son we have met around this table.

## THANKS FOR THE LOAF.

Father of Mercies, we thank Thee for Jesus Christ and for the privilege of meeting here today. May we be conscious of His presence and may His blessing abide with us. May we know Him and have fellowship with His sufferings and become conformed unto His death that we may attain unto the resurrection from the dead, through Jesus Christ our Lord.

## FOR THE CUP LET US ALSO GIVE THANKS.

And now, O Lord, as we partake of this emblem of the blood of our Savior, bring before us the scenes of Gethsemane and Calvary. May we think of Him who loved us and died to redeem us. May His great love for us awaken an answering love in our hearts for Him, is our prayer, for His name's sake. Amen.—Edward B. Bagby, Washington, D. C.

---

## REMEMBERED ROUND THE WORLD.

As children of God we have gathered again around the family table, in spiritual hunger to partake of the symbols of the Bread of Heaven. It was Jesus the Master, who, as a Son over His own house, established this feast on the betrayal night; since which time the children of the kingdom every where have, and will, observe this Supper of the Lord.

Just east of New Zealand, in the hundred and eightieth parallel, this Lord's day began, and in those distant isles the church bells ring, calling God's people to worship and feast upon the heavenly viands. From thence, keeping march with the sun, the church bells around the world call for twenty-four hours the people of God to this sacred memorial feast.



Thus, the earth is girded, not only with the belt of music from bell and organ, but with a chain of broken bread, and flowing wine, in sweet remembrance of the death of our risen Lord. As the millions of saints of past ages have, so do the saints of the present hour meet to answer the dying request of the Redeemer of men: "Do this in remembrance of me." May the Lord grant us so to eat that with the eyes of faith seeing Him behind the symbol of the loaf and the cup, we shall at last be in some sense worthy to sit with Him at the great marriage supper.

#### THANKS FOR THE LOAF.

Dear Father: We truly thank Thee for the privilege of life, and food which sustains it, but now especially for this loaf, symbol of Him who is the true bread from heaven, whereof, if one eat, he shall hunger for no other kind of food. Grant to us such blessing that in eating we may see Him who this loaf represents and through seeing be transformed into the same likeness, by the Spirit of our God. In His name we ask it. Amen.

#### THANKS FOR THE CUP.

Gratefully do we acknowledge our indebtedness to Thee, O Lord our God, for the precious gift of Thy Son through the shedding of whose blood there is remission of sins; the pouring forth of whose life we celebrate in this feast. Accept of our thanks for this wine, which is not only to us a sweet reminder of His love and our obligation to Him, but also a renewal by us of our covenant to live for Him. He died for us. Amen.—H. Goodacer, Flora, Indiana.

## "MY JESUS I LOVE THEE."

Unto Him who is the "mightiest among the mighty, the holiest among the holy," are we gathered in tender memorial. Greater than the prophets since God speaks now through Him. Above the angels, as He hath by inheritance a more excellent name than they. Worthy of more honor than Moses, since the builder hath more honor than the house. Superior to Aaron, since He abideth forever a Priest.

But as every priest ordained of God must needs have somewhat to offer; He became flesh in order that he could have a measure of feeling for the ignorant and erring and sanctified us through the offering of His body once for all. "Great is the mystery of Godliness" that through Jesus Christ is at once revealed the power of death, which is sin; and the secret of life, which is holiness. Of death we have been afraid what time we knew not the grace of God. But now we boldly challenge "O, Death, where is thy sting?" The grave is open, the tomb is unsealed. The loaf of which the Savior said, "Take, eat, this is my body," is the unfailing witness of His saving identity with us in all our struggles Godward; its fragments entering our own bodies makes vital his presence and perpetuate his ministry of life and sustenance. The cup of blessing is the perpetual pledge of His love and should thrill us with fore tokens of immortality.

## THANKSGIVING FOR THE LOAF.

Father of Mercies and Giver of all good, we thank Thee for the gift of Thy Son to be the Savior of the world; that we are privileged to sit again at the table spread with Thy bounty, the feast of love. Grant that Thine abiding spirit shall teach us hu-

mility of heart, consecration of life and that not unworthily may we partake of this memorial of Thy grace, for Jesus' sake.

### THANKSGIVING FOR THE CUP.

We thank Thee, O God, for this cup of blessing. As we bow at Thy mercy seat, may the overshadowing wings of Thy grace minister peace, rest and gladness to our hearts. May the unity of the Spirit prevail and may Thy children rejoicingly anticipate the glorious day when in Thy coming kingdom we shall drink the new wine of heaven in the marriage supper of the Lamb, to whose name be glory, honor and dominion now and ever. Amen.

The hymn by Whittier "Here, O My Lord, I See Thee Face to Face," was sung very softly by the choir during the communion.—Ralph C. Sargent, Mason City, Iowa.

---

### UNITED IN WORSHIP.

The pastor, holding up the loaf. says: "This bread is the symbol of the body of Christ, broken for us for the remission of sins." Jesus said: "Take, eat, this is MY BODY." So, following the example of our Savior, we will give thanks.

### THANKS FOR THE LOAF.

"Our Father which art in heaven, hallowed be Thy name. We sincerely thank Thee for this opportunity to eat of this loaf which shows our Lord's body broken for us. Wilt Thou accept our thanks in the name of the Lord Jesus Christ?" (The congregation says "Amen.")

The pastor further says: "The Lord gave thanks and brake" (accordingly, he breaks the loaf into as many parts as there are plates).

(The congregation remains standing, and the pastor, taking the flaggon, pours the "fruit of the vine" into the cups), saying: "The Lord also took the cup and said, 'Drink you all of it,' for this is the blood of the New Testament shed for many for the remission of sins."

#### THANKS FOR THE CUP.

"Shall we give thanks? 'Our Father in heaven. Again we thank Thee for this opportunity and now, for this cup, which brings to our minds the great offering made for our sins. Help us to keep in memory our Lord's last wish and accept our thanks in the name of Jesus Christ our Lord.' " (The congregation unites in saying "Amen.")

The plates and cups are then handed to the deacons, who pass them to the congregation. After the deacons return and are waited upon by the pastor, a verse of song, "Blest be the tie that binds." is sung and the congregation is dismissed.—C. E. Wells, Prairie City, Iowa.

---

#### OUR DELIVERER.

When the Israelites observed in Canaan the pass-over, and their children asked them, "What mean ye by this service?" they said, As the Lord had told them to say, "It is the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses." The deliverance of Israel from Egyptian

bondage that night, when there was not an Egyptian house in which there was not one dead, was one of the great events in the world's history. But the death of Christ on Calvary's cross by whose sacrificial death Gentiles as well as Jews were delivered from bondage of Satan, sin and the grave, is a much greater event. "Greater love hath no man than this," said Jesus, "that a man lay down his life for his friends." And Paul says, "Peradventure for a good man some would even dare to die, but God commendeth ~~his~~ love towards us, in that while we were yet sinners, Christ died for us."

#### THANKS FOR THE LOAF.

Our Father who art in heaven, we thank Thee for thy marvelous love in the gift of Thy Son. We thank Thee for this bread which reminds us of the body it represents—the body of our blessed Jesus, which He so freely offered on Calvary's summit for our redemption. Bless us in our joint participation of this divinely chosen emblem, and help us, we humbly ask, to honor Christ and Thee in our bodies and in our spirits, which are Thine. Amen.

#### THANKS FOR THE CUP.

O, Thou who art not only the Creator of our bodies, but also the Father of our spirits and of Jesus our Lord who gave Himself a ransom for many, and in whose name we again give Thee thanks for the great salvation that he purchased for us with His own precious blood. We praise Thee for this fruit of the vine, and as we partake of it, may we all resolve to walk worthily of the blood-bought relation that we sustain him, to Thee and to one another, we humbly ask all this in His name.—J. A. Walters, Panora, Iowa.

## COMMUNION AT LAKE CITY, IOWA.

We usually observe the communion at the close of the preaching hour. The table is spread before the service and sits in front of the pulpit. It is a small table and is set with two plates, two small goblets, all of small size and one pitcher. The ware is all silver. The table is dressed in "white linen" and has no cover. From one to five dainty boquets of roses, carnations or pansies beautify it. These are perpetual bloomers. The loaf and wine are unleavened. At the close of the singing the congregation remains standing and those to wait upon the table have taken their places. Sometimes I wait upon it alone, and when doing so call upon some brother in the audience to express thanks for the loaf. Sometimes two elders, sometimes two deacons. Visiting brethren are invited to take this place. Our custom is to make it simple, informal and beautiful, worshipful.

## THANKS FOR THE LOAF BY FATHER FLEECE.

Our Heavenly Father, we do thank Thee that our lives have been spared to the present time, and that we are permitted to see the light of this another Lord's day, and to assemble ourselves at Thy house for Thy worship. And we do thank Thee for all the hallowed influence vouchsafed to us through the Lord's day and the church of Thy Son and our Savior. And now we are gathered around the table which bears the emblems of the broken body and shed blood of our once humble but now risen and exalted Lord. Accept our thank offering for this loaf which represents His body, which was broken for us. And while we partake thereof help us to do so, discerning His broken body. Direct our foot-

steps through the coming life, and when our work is done and our sufferings all ended may we be so unspeakably happy as to hear the welcome words: "Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And all that we ask is in the name and through the mediation of Christ our Lord and Savior.

#### FOR THE CUP, BY F. H. LEMON.

We continue our thanksgiving, Heavenly Parent, for this cup. It is the shed blood of our Lord. We praise Thee for the matchless love of the Christ. We praise Thee, Father, for all Thy goodness to us. Bind us by the sweet cords of Christian love to Thyself and to one another. Prepare us for the service and love us ever in Him. Amen.

Four deacons present themselves standing and receive the plates and cups. The cups following some distance after the plates. The choir, served, sing softly some of the appropriate songs. While waiting upon the deacons it is well to quote: "This is my blood of the New Testament shed for many for the remission of sins." "As often as you eat this loaf and drink this cup, ye do show the Lord's death till he come."

(Note—This should be varied. Appropriate remarks and incidents are in order. They should not be prolix. May the Lord bless this table to its intended use and us to His service.)—F. Hey Lemon.

---

#### THE VOICE OF LOVE.

The voice that comes from this memorial is the voice of love. Love always wants to be remembered. "Do this in remembrance of Me." The loving mother

may be convinced that her son is sick, or that some unforeseen accident has prevented his writing to her, or even that he is dead; but you can only with difficulty convince her that her son has forgotten her. When you succeed you break her heart. Jesus loves, and because he loves He wants to be remembered. The voice from this memorial in His voice. He says

"I loved you unto death, I love you now, and I will love you to the end, and because I love you, remember me." He pleads for a responsive love, that will show itself in the fullest consecration to His service.

#### THANKS FOR THE LOAF.

O God, our Father, we are thy children. We would remember Thy great love in sending Thy well beloved Son to die, the just for the unjust, that we might have life; to suffer, that we might have joy; to wear a crown of thorns that we might have a crown of glory.

Help us to partake of this bread, a symbol of that Bread of Life of which we may eat and never hunger. Help us to a higher consecration to Him who gave His life a ransom for us. May the lesson of this sacred hour be with us through life, and till we come to meet Him who is coming again to be forever with His people; and to Thee through Jesus Christ we will give all the praise. Amen.

#### THANKS FOR THE CUP.

Dear Lord thou has taught us through thine apostle to "judge that if one died for all, then were all dead, and that He died for all that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again."



We thank Thee for the blessed Atonement—for the fountain opened for sin and uncleanness, for the remission of sins through the blood of the Redeemer. O Lord, help us, to so live that we may be among the ransomed host whose robes have been washed white in the blood of the Lamb, and to Thee we give all the praise now, and evermore. Amen.—Robert Moffet, Cleveland, Ohio.

---

### AT THE TABLE.

This is a blessed privilege that we enjoy today, as disciples of the Lord; we have come together to remember the sufferings of our Savior. We are instructed to do this in remembrance of Him, but I trust that the holy promptings of our hearts cause us to delight in this spiritual feast. We do not expect any miracle to be performed in our presence, but these emblems have inestimable value for the soul. We have appropriated the blessings of the Master by obedience to His commandments; our attitude to Him is one of love; His spirit fills our hearts, hence we have fellowship one with another, and with the Son, Jesus Christ, and we are conscious of the fact that His blood "cleanseth us from all sins." As we remember the suffering of Christ, we can not fail to remember that this suffering was on account of sin; in it the loving heart of the Father is revealed to us. What a sacred occasion this should be! What inspirations to the holy life should come from this service! Can we look upon these emblems which speak so eloquently of the suffering Savior, and not be filled with a spirit of sacrifice? We should certainly be thrilled with divine enthusiasm, and moved to holy deeds. As one is moved by the memory of a

mother's love, so should our remembrance of the Master's love for us, stir the depths of our souls. "Greater love hath no man than this, that a man lay down his life for his friends." God commends His love to us by giving His Son for us while we are yet in sin. Let us make this a service sacred to our souls, and may our hearts be so filled with His love, that our communion with Him shall be real. May we so live in union with Him that the natural impulses of our sanctified souls shall be "to do this in remembrance of Him," and the full expression of our hearts shall be shown in this service, that we may "show forth the Lord's death till he come."

#### THANKS FOR THE LOAF.

Our Father, we thank thee for this bread, which presents to our minds the sacrifice which was made for our sins. We rejoice in the fellowship which we have one with another, and with Thy Son, Jesus Christ. We thank Thee for the cross as a revelation of Thy love; and while we behold in this symbol the bruised and broken body of our Lord, we thank Thee that the power of sin has been broken by this sacrificial death, and that the suffering of Jesus has been turned to a glorious victory. Bless this service to the good of our souls and sanctify us to Thy service. We ask in the name of the Crucified Christ. Amen.

#### THANKS FOR THE CUP.

Blessed Father, we thank Thee for this cup, which symbolizes the suffering and death of our Savior. We thank Thee for that great love which prompted Thee to give Thy Son for our redemption; help us to show our appreciation of this gift by loving, loyal service. We know, loving Father, that sin caused this suffering; we therefore pray that Thou wouldst

purify us by faith in Thee and love for Thee, and fill us with Thyself, that our lives may be in harmony with His. Bless us with a spirit of sacrifice, and keep us sacredly in sympathy and fellowship with Thy Son. We ask it all through Him. Amen.  
—F. L. Moffett, Centerville, Iowa.

---

### A FEAST OF LOVE.

The Communion Service should generally be brief. Extended talk beforehand, and long, all-embracing prayers in giving thanks for the emblems, oftener kill, than quicken the spirit of devotion. Let the Supper follow the sermon. Then the speaker and the audience are likely to be in proper spiritual mood for what ought to be a sacred and precious service. As a rule, the preacher who has just closed his sermon is the appropriate person to preside at the table. The fashion of some congregations of invariably having the elders take charge of the communion is foggyish and altogether uncalled for. But whoever presides, it should be so conducted ■ to edify, to deepen spiritual impressions, and to lead all into fuller sympathy and fellowship with Christ.

Brothers and sisters, we are again permitted to celebrate the feast of love. Our Lord's early disciples were wont, on each Lord's day, to partake of the Lord's Supper. We safely follow their example. If faith in, and love for, Christ impells our presence here, we are prepared to worship him and partake understandingly of these emblems. Back of these the eye of faith sees the suffering, dying Savior. Empty the loaf and cup of Christ, and They are meaningless and profitless.

We believe He is in His Word, His Church, and

in These Symbols of His body and shed blood. May our minds and hearts open to receive Him, and may each one deeply realize the need of Christ in his life

#### THANKSGIVING FOR THE LOAF.

Our Father, we thank Thee for this day—for its hallowed memories and associations. Thy good providence enables us to assemble here to commemorate our Savior's death for us. We thank Thee. Grant us now Thy blessing while we partake of the Bread of Life. Give to each of us, we pray Thee, more of Jesu's spirit of sacrifice. May our souls be hungry for Thee, and may they be filled. Our desire is to partake worthily and profitably. In Jesu's name. Amen.

#### THANKSGIVING FOR THE CUP.

Holy Father, we give Thee thanks for this cup. Help us to discern in this wine our Savior's shed blood, and to realize that it was shed for the remission of our sins. We are grateful to Thee for this manifestation of Thy love for us. May we respond to it in greater love to Thee and in better service. O may the remembrance of Jesu's life and death keep us from sin and encourage and inspire us to live worthy lives. We ask in Jesu's name. Amen.—A. C. Corbin, Beaver City, Nebraska.

---

#### THE LOVE OF GOD.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

The truth and the fact that those words declare

form the basis of this service, the loaf and the cup visibly represent God's love to the world, and perfectly proclaim the gospel that "Christ died for our sins according to the Scriptures." To help us to "know the love of Christ that passeth knowledge" we may believe was the purpose of Christ when He ordained this institution. How far is that love beyond the reach of our understanding! How impossible for the finite and imperfect to comprehend the infinite and the perfect!

"For the love of God is greater  
Than the measure of man's mind;  
And the heart of the eternal is most  
wonderfully kind.."

In tender ccomodation to our weakness, the symbol of Christ's sacrifice is given us in the loaf and the cup, of which we partake in loving remembrance of Him. With what deep gratitude and heart-felt joy should we come to this sacred memorial feast! It is given to meet the deepest needs of the soul. This representation of divine love we have in the interval of our Savior's absence from the earth. "For ■■ often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."

#### THANKS FOR THE LOAF.

Our Father in heaven, we thank Thee for Thy great love and for Thine unspeakable gift. As we come to this table by the invitation of Christ, our Savior, and partake of the loaf that represents His body, broken for us, may we have that spirit of thankfulness and love that will give us acceptance before Thee. May we learn the lesson of self-giving, and so manifest our love for Thee and for all for whom Christ died. Grant us thy rich blessing now, that

our thoughts may be lifted from earthly to heavenly things, and that our souls may be fed with the Bread from heaven. In Jesus' name. Amen.

### THANKS FOR THE CUP.

We thank Thee, our Father, for this cup, which represents to us the life of Jesus our Savior, which He gave that we might be redeemed from sin. May we open our hearts to the in-flow of divine life, that we may be filled with Thy fulness, and that our lives may be saved from the ruin of selfish and unworthy purposes. May we receive this cup in such a worthy manner as shall bring to each one a larger measure of our Master's spirit of devotion to Thy will and service. May we so present our members ■■ servants to righteousness, that it may be no longer we that live, but Christ that liveth in us. We ask in His name. Amen.—F. W. Collins, Prescott, Iowa.

---

### A FEAST.

"In memory of the Savior's love  
We keep the sacred feast;  
Where every humble, contrite heart  
Is made ■ welcome guest."

The Lord's Supper is a feast of memory and of realization. It is a memorial of the passion of our Savior, for as often ■■ we partake of its emblems we manifest His death. But it is as well the feast of the Presence. In her desire to avoid the superstitious worship of the mass, Protestantism must not eliminate from the communion service, this essential element of the divine presence. It is the fulfillment of the promise, "Lo, I am with you."

The doctrine of the real presence, diverted of its theoretical trappings, needs constant reaffirmation in the church. Once more, the Holy Supper emphasizes evermore by its sacred symbols the necessity of that spiritual nourishment which the life of Christ supplies. The mystic words, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you," caused only offence to the undiscerning Jews. To the thoughtful Christian they convey the secret of life and power.

#### THANKS FOR THE LOAF.

Our Father, we are grateful for the returning season of this sacred observance, The Lord's Day, as often as it comes, brings to us this unspeakable joy. Never does it grow old or less full of solemn significance. "Ages cannot wither it, nor custom stale its infinite variety." Bless to our spiritual enrichment, its present ministration, and may we receive by faith the imparted life of the Son of God, in whose name we pray. Amen

#### THANKS FOR THE CUP.

Our Father, the outpoured wine we drink, as a token of our communion with him who gave himself for us, and is a pledge of our devotion to his service, who calls us to share with him in the glorious task of redeeming the world. Enrich us with such a bestowment of the divine Spirit, and permit us such a share in the redemption work of the kingdom of heaven that we shall be fitted for the glory of the Sons of God, through the virtue of our Savior Jesus Christ. Amen.—Herbert L. Willett, Chicago, Ill.

## WE COME BELIEVING.

As the Lord's day, the first day of the week, is commemorative of the resurrection of our Lord from the dead; so the Lord's Supper is of His death. Each recurring Lord's day with its memorial loaf and cup revives in our minds and impresses on our hearts anew, the fundamental facts of the gospel, how that Christ died for our sins and rose again for our justification. The crucified One is brought before us as, in faith, we look upon and partake of these emblems of His broken body and shed blood. Every truly believing heart must be touched and humbled and strengthened by this observance, and may truly sing.

"Sweet the moments, rich in blessing,  
Which before the cross I spend;  
Life, and health, and peace possessing,  
From the sinner's dying friend.

"Here . . . I sit, forever viewing  
Mercy streaming in His blood;  
Precious drops! my soul bedewing,  
Plead they now my peace with God.

"Lord, in ceaseless contemplation,  
Fix my trusting heart on Thee,  
Till I know thy full salvation,  
And thy face in glory see."

Coming thus with believing hearts, with humble contrite hearts, to this feast of love, we shall eat and drink to the glory of God and in remembrance of our crucified Lord, and to the refreshing and the strengthening of our souls.

## LET US NOW GIVE THANKS.

Holy and righteous Father, once more, in thy good providence, we are assembled about this, Thy table, containing the loaf and cup commemorative



of the body and blood of our suffering Lord and Savior. Help us to partake of this bread with humble and grateful hearts and to discern the significance of his body broken for us. We are again forcibly reminded that he was wounded for our transgressions and bruised for our iniquities; and that the chastisement of our peace was upon Him; and that with His stripes we are healed. Bless us as we eat, and may each soul be fed on Christ, the true and living bread which came down from heaven.

#### THANKS FOR THE CUP.

Blessed Father who art in heaven, again we thank Thee for the cup, the fruit of the vine, which so fitly represents to us the precious blood of Thy Son, Thine only begotten Son, who poured out his soul unto death for our redemption. Thou hast assured us in Thy Word that we have redemption through His blood, the forgiveness of sins. And that Him who knew no sin, thou madest to be sin on our behalf, that we might become the righteousness of God in him. O keep us ever in union with thyself in Him; and may we never forget the infinite cost of our salvation—from sin and death. Strengthen us anew, we pray Thee, for suffering and for service, as in Thy wisdom and love thou mayest lead us; and when our meetings and partings on earth are over, bring us to thyself in glory for His sake. Amen.—F. M. Kirkham, Los Angeles, Calif.

---

#### THINK OF HIM.

The Lord's day so full of dear fellowship, holy memories, and heavenly opportunities, reaches the climax of its richness and glory when God's children

gather at their Lord's table. Self examination of motive and conduct, coupled with penitence and prayer should enter into the preparation of every Christian heart for this holy communion.

"Do this in remembrance of me; and, "ye show the Lord's death," should have the largest emphasis in this solemn hour. Let the thoughts be filled with the events and purposes which cluster about Christ's death. Let the same outflow with gratitude. Let new strength, which the Lord fully gives to them that wait upon Him fill the life. Let love take new hold upon Him whose love has lifted up our lives before the well reconciled face of our God. Let us so remember Him that the week should be full of His gracious presence and influence. This we will need in possible temptations, difficulties, disappointments, afflictions, opportunities of usefulness, prosperity, and pleasure. He who hears the raven's cry and sees the sparrow's fall will satisfy the hungry soul with good things. Draw near with true hearts in full assurance of faith.

### THANKS FOR THE LOAF.

Our gracious Father, we adore Thee for our lives Thy daily ministries. We thank Thee for a place at this table, for the heavenly manna, for the body of Christ, broken for us on the cross. We thank Thee for this bread, which we break in remembrance of of Him and we pray that in it we may discern His body, the true bread from heaven. Give us also of His strength, wisdom, grace and spirit as our day's may require, that our lives may be faithful and kept blameless unto the day of His coming. We plead in His Name.

## THANKS FOR THE CUP.

Holy Father we thank Thee for Thy gracious covenant of mercy and love, sealed with the precious blood of Christ. We thank Thee for the blood of the covenant, shed for many, for the remission of sins. We thank Thee for this cup, of which we are permitted to partake in memory of Him, who poured out His blood for us. Cleanse us, we pray Thee, from all sins, and renew within us a right spirit, and keep us from falling and bring us all home at last through Jesus Christ our Lord.—J. G. Waggoner, Princeton, Ills.

---

## COMMUNION.

The early Christians were steadfast in the observance of this Divine Institution. It was of paramount importance to them, one to which every other feature of Lord's day worship was subordinate. To them it was not a mere duty or form, but a blessed privilege, responding in gratitude to God, whose love prompted Him to give His Son to die for us. Notwithstanding the tyrannies of Nero, the persecutions of Jews and Pagans, the atrocities of Trojan, the starvings, burnings, imprisonments and outrages of enemies, they "continued steadfastly" in "the breaking of bread." Today the strong [redacted] of civil and religious liberty guards our rights' and defends our cause, yet, under the most favorable circumstances, how negligent we often are, in remembering Him who bequeathed to us, not only the liberty from physical serfdom, but that larger liberty of the soul, and gave us [redacted] heritage which to us brings "joy unspeakable and full of glory."

## THANKSGIVING FOR THE LOAF.

We thank Thee, Lord, for this symbol of Thy broken body which not only brings to our remembrance the cross, but shows to us the crown. Today we would humbly bow at the foot of Thy cross and May the broken body of our Lord inspire us to holier lives, greater sacrifice and nobler service, for Thy sake, Amen.—

## THANKSGIVING FOR THE CUP.

And in the same spirit we thank Thee, our heavenly Father, for this cup of blessing which is to us the communion of the blood of Christ, and as we come hungering and thirsting for greater righteousness may we find satisfaction in Thee. As the "hart panteth after the water brook," so may we yearn for that spirit of truth to become an abiding presence in us. Forgive us, even ■■ we forgive others, that as we come to lay the gift of our feeble lives upon the altar of Thy service we may be acceptable unto Thee. All this we ask in Jesus' name, Amen.

S. M. Perkins, Villisca, Iowa.

---

HIS REQUEST.

Beloved in Christ:—

"All thought begins in feeling—wide,  
 In the great mass its base is hid,  
 And narrowing up to thought stands glorified  
 A moveless pyramid." ..

Then what a time for thought is this? We are gathered in the Lord's house and about His table. This is not my table nor the table of this church as

we did not plan it. It is the Lord's table and being His then He alone has the right to invite. If as His acknowledged subject you desire to honor Him then let no presumptuous servant dare deny to you that privilege. Whatever our varied relations in life here we meet as "brethren" in the great democracy of Christ's service and each heir to the kingdom, has an equal right to all privileges. Fifty-two times each year, we meet to carry out His request and gather around this table and thank Him for this imperishable moment of His undying love. Today ■ we gather here, there comes a flood of memory of sins forgiven and peace enjoyed. Truly he "was for our transgressions wounded and with His stripes, we were healed," Again, we face our folly and hear Him say, "do this in remembrance of me." Lest we forget! No grave so deep as the oblivion of forgetfulness. No wound more cankerous than the wound made by the poisoned dagger of ingratitude! Yet fearful that we might forget, He instituted this memorial table; and if the bride, the church, is true to her divine Lord, she will unveil the table, each Lord's day as He planned it. How can she face Him, if she is remiss in this request!

At the coronation of George III of England, when the cardinal came to help him down from the throne to administer the sacrament, he removed his crown before taking the sacrament saying that he could not think of appearing before the King of Kings except as humble worshiper. No kings or peasants gather here today. We are all subjects.

#### THANKS FOR THE LOAF.

Dear Lord, we thank Thee for this loaf which as the staff of life so fitly represents Thy broken body. As this bread is to become ■ part of our natural

bodies, so may our spirits find strength in the feast of love of which this is but a picture.

### THANKS FOR THE CUP.

And may this cup be indeed a "cup of blessing" to us all. To Thy glory and our good wilt Thou lead us through this picture, back to Golgotha and Calvary and forward to Thy complete coronation where we shall praise Thee forever and forever. Amen.—M. E. Harlan, Brooklyn, N. Y.

---

### BREAKING BREAD.

The purpose of the Lord's day or first day meeting, according to Dr. Luke, as recorded in Acts 20: 7, was to "break bread." And the word "when" shows that it was of regular occurrence. It is well to have preaching, but that ought never to supplant the Lord's Supper. It is in remembrance of Him, we receive of His grace.

We, by faith, weekly come around the rock-hewn sepulchre of our Friend, Brother, Savior, and lay the fragrant flowers of Faith, and Hope and Love upon a tomb from whence has long since escaped its more than mortal prisoner—the loving Christ. Let us reverently come to this feast, for only into reverent and humble hearts do spiritual blessings flow.

### THANKS FOR THE LOAF.

Ever loving Father, who art in Heaven, we thank Thee that Thou hast brought us safely through another week and that we are again assembled around this memorial feast in remembrance of what our Lord has done. Father, we thank Thee for the love that gave unto the world a Savior who is "able to

save unto the uttermost all who will come unto Thee through Him." May this bread of which we are about to partake give strength and life unto us, as we by faith, remember Jesus as the Bread of life. Dear Father, bless us, strengthen us, keep us even unto the end. We ask it all in our blest Redeemer's name. Amen.

### THANKS FOR THE CUP.

Our Heavenly Father we thank Thee that the cup of sorrow that Jesus drained, made it possible for us to drink this cup filled with the living waters of joy and hope. We thank Thee that the crimson stream that flowed from Calvary's rugged cross was by Thee, made the stream of salvation unto a lost and sin-cursed world. We thank Thee, for what this cup typifies. Thy love manifest on the Cross.

Give us higher conceptions of life and its solemn responsibilities, as we remember that it is resting upon us to carry out what Jesus inaugurated—the world's redemption. May the threnody of doubt, give way to the anthem of hope as we Spirit filled go forth to our vocations in life. Amen.—J. H. Stark, Montezuma, Iowa.

---

### FOR US.

"He loved me and gave Himself for me."

Last year I went to Winona Lake in Indiana. It is a great place for religious gatherings. A stringed quartette from Chicago played one evening in the auditorium. They played with probably the greatest skill and genius I ever heard. It was fine music; but the pieces were nearly all new to me, and it often happens in such cases it required so much

effort to comprehend the idea and grasp the tune that I only partially enjoyed their beauty. At length they played some familiar airs. I shall never forget the thrill that passed through my own heart and the hearts, it seemed to me, of the whole audience. I felt it through and through. It embraced me, it was meant for me, and it seemed for everyone else. So with Christ's love. "These emblems preach eloquently the individual love of Christ; that is so sweet, so saving, and so regenerating. What they stand for, we can't all comprehend. I wish we could feel that great love more and more. May this hour kindle our souls into a glow of affection and joy toward our divine and loving Savior for going all the way to Calvary to redeem us all from death and hell and the grave, that will banish all evil from our hearts and lives and may we learn in this hour what the repulsive power of a new affection is.

#### THANKS FOR THE LOAF.

We thank Thee, loving Father that we have the privilege of surrounding this table again as Thy children. We come to Thee now with hearts full of love and gratitude for Thy unspeakable gift. We pray Thee to fill our hearts with more of Christ's spirit. Forgive us of all our sins as we partake of these emblems of the body and blood of our Lord. In His name we ask it. Amen.—Dr. J. B. Duncan, (Elder.)

#### THANKS FOR THE CUP.

We thank Thee, our great and glorious, Heavenly Father, as we come into Thy presence in this spectacle of Thy love. We bless Thee that the blood of Thy dear Son speaks better things than the blood of Abel. May the cross so work in our hearts and



lives that it will mold us more and more into His image. Help us to be faithful men and women. Forgive us of all our wanderings from Thee, and to Thy name we will give all the praise, through Jesus Christ, now and for evermore. Amen.—Dr. J. W. Newland, (Senior Elder.) James Small, Bedford, Ind.

### TRANSFORMATION INTO HIS LIKENESS.

In nature and in grace God's best gifts to men are those upon which our lives are conditioned. The joyous light, the purifying air, the refreshing water and the nourishing food in the one realm, and in the other, the Word of God, the unchanging Christ, the abiding Spirit and our deathless hope. Through the material we approach the spiritual. As the sunshine day by day paints the lily and the rose so our Lord's presence in this personal communion with Him transforms us into His own divine likeness.

### THANKS FOR THE LOAF.

Our Heavenly Father, how boundless is Thy love to us. Thou dost fill our hearts with joy by the return of this gracious hour. We offer Thee grateful thanks for this loaf, the impressive symbol of our Lord's body, broken by and for our sins. Him who knew no sin, Thou madest to be sin on our behalf, that we might become the righteousness of God in Him, grant to us forgiveness and peace. Nourish Thou our souls upon the bread of life and give us Thy presence evermore. For Christ's sake.

### THANKS FOR THE CUP.

Father of all mercies we wait in Thy presence for those who wait upon the Lord shall renew their

strength. They shall run and not be weary, they shall walk and not faint. Accept our thanksgiving for this cup. May it signify to our hearts the blood of Jesus that cleanses us from all sin. Fill us with Thy grace that our service may be acceptable unto Thee in all things. In Jesus name.—N. S. Haynes, Eureka, Ill.

---

### A COVENANT.

We enter here into a solemn covenant with our Lord and with each other. "This is the New Covenant in my blood." Covenants were confirmed anciently, in many ways and we read in the Scriptures of "a covenant of salt." One who is base enough to do another, with whom he has eaten ■■■ injury is called "a betrayer of salt." Ordinary eating with a stranger is considered, among Orientals, as a covenant binding for protection to any degree of loss or danger. Dr. Cyrus Hamlin tells of a Turkish Governor who put a morsel of meat in his mouth and asked if he knew what he had done. "You have given me ■■ delicious piece of food." "More than that" said the Turk. "I have pledged you every drop of blood in my body, that while you are in my territory, no evil shall come to you. We are brothers." It was the Salt Covenant—the binding character of which was sacred and indissoluble.

"One of you which eateth with me, shall betray me." "He that eateth with me has lifted up his head against me." Said Jesus. Could there be greater offense, more dastardly act, in the mind of men trained in the Eastern idea of the sacredness of hospitality? The "Supper being ended," the devil put it

into the heart of Judas to betray Him. "After the Supper Satan entered into him." Nothing short of diabolical suggestion could to the Oriental account for such a base deed, after eating salt or breaking bread together.

Come to the Lord's table and "eating together" with the Master and with His disciples, we enter into a Covenant of loyalty at all cost on our part to our Lord and to each other. We can not go forth from this place to deny or betray Him whom we have today remembered. We can not live unworthily, or bring reproach upon ■ profession thus solemnly ratified. We here bind ourselves by ■ holy covenant with Christ to live unto Him and walk with Him, to enthrone Him in our hearts as Chief among ten thousand and altogether lovely. Not less binding is our covenant with our brethren which we make here today. We break bread together. We pledge ourselves to each other. We enter into the closest relations of fraternity. We promise to love our brethren, forbearing one another, establishing one another in the truth, bearing one another's burdens, praying for our brethren, serving our brethren.

We do not understand the Lord's Supper if we take it simply as a memorial feast; it is a binding covenant ■ well. Let us observe it today. Let us be mindful during the week, of its sacred obligations.

#### THANKSGIVING FOR THE LOAF.

O Lord, our God, merciful gracious, we praise Thee for this loaf. We rejoice with joy unspeakable and full of glory that Thou didst give ■ Thy Son, Thine only begotten and well beloved. Make us worthy to be called His disciples. Clothe ■ with His mind and spirit. Let the power of Gethsemane and of Calvary be upon us now. Bless to us this holy

service. Help us to feed upon the bread of life that cometh down from heaven. Bring us into close touch with our divine Lord. May this loaf be to us a precious memorial of His body; and may we this day, and during this week upon which we have entered, live unto Him who hath bought us with the price of His own precious blood. We ask it in Jesus' name. Amen.

### THANKSGIVING FOR THE CUP.

Almighty God, Father of Mercies, from whom cometh every good and perfect gift, we rejoice that while we are changeful in our love and inconstant in our service, with Thee there is no variableness nor shadow of turning. May the love of Christ be shed abroad in our hearts and constrain us to live no longer to ourselves, but unto Thee. In thankfulness, in faith, in penitence, and in charity for all men may we approach this table and partake of this cup, discerning the Lord's blood. O, keep us, we pray Thee, in this most holy and exalted fellowship. Make Christ more and more precious to us. Be gracious to all in every place who remember Him today in this holy institution. Accept our thanks for this memorial cup and cleanse and sanctify and save us with an everlasting salvation, through Jesus Christ, our Lord. Amen.—Frederick D. Power, Washington, D. C.

---

### TWO ORDINANCES.

Jesus left two ordinances to be observed by His disciples. They are the Lord's Supper and Baptism. They are at once memorial and symbolical. The Supper is a memorial of the fact that Christ died for

our sins; Baptism, of the fact that He was buried and rose again. The broken loaf is impressively symbolic of His broken body, and the Cup of His blood which was shed for the remission of sins—the blood of the New Covenant. Baptism is as impressively symbolic of the burial and resurrection of Christ.

These are simple ordinances, but they epitomize the Gospel. Christ died to redeem us from sin; He went into the grave, the dominion of death, to redeem us from its power. Redemption from sin and resurrection to endless life—these are the elements of the Gospel. Neither of these alone would be glad news. To purify this mortal life from sin would make it so inexpressibly sweet that the dread of death would be unendurable; to bestow upon us endless existence without relief from sin would be to inflict intolerable punishment. The Gospel provides for the destruction of sin, and the gift of a sinless, endless life.

The Supper which we are about to celebrate is at once a symbol and a memorial of the death of Christ for the cleansing us from all sin, and an assurance of His self-sacrificing love.

Paul tells us, in his First Epistle to the Corinthians, that he received from the Lord instruction as to the proper observance of the Supper. He was taught "how that the Lord Jesus in the night in which He was betrayed took the bread; and when He had given thanks, He brake it and said, 'This is my body, which is for you; this do in remembrance of me.'" As such they partook of it. Let us give thanks for the bread.

Paul also tells us that at the same feast Jesus took the cup, saying, "This cup is the new covenant in my blood." Matthew, who was present when the Supper was instituted, quoted Jesus as saying, "This

is my blood of the new covenant, shed for many for the remission of sins." The old covenant knew nothing of forgiveness. Every sin under it must meet its penalty; its recompense of reward. The new covenant is a covenant of mercy and forgiveness. Let us, therefore, joyfully give thanks for this symbolic cup.  
—B. J. Radford, Eureka, Illinois.

---

### A MODEL OBERVANCE.

In the First Church, Allegheny, W. J. Lhamon, Pastor: The sermon is over. There have been confessions of the Savior, and ■ fervent prayer for those who have named His name. Under the leadership of the precentor and choir the congregation joins in singing softly:

'Tis midnight, and on Olive's brow  
The star is dimmed that lately shown;  
'Tis midnight in the garden now,  
The suffering Savior prays alone.

There is an atmosphere of quietness, decorum and reverence. The very walls of this historic building are hallowed with many sacred memories. It is one of the first churches of ■ great movement and ■ great brotherhood. Through its ministry of more than two generations some thousands of men and women have been brought to ■ sense of their sins and to the confession of their Savior. Such ■ historic past helps to make ■■ impressive present.

During the singing the pastor and one elder have taken their places at the tables, and six deacons have arranged themselves with a view of waiting upon the congregation. At the close of the hymn the tables are uncovered; the pastor takes up one of the plates,

and calls upon the elder to lead the congregation in thanksgiving, which he does in language similar to the following:

#### THANKS FOR THE LOAF.

“Our Father in Heaven, we hallow Thy name; we thank Thee for Christ; we remember His suffering and death, but we remember also His resurrection and the glory of it; we thank Thee for all this. And we thank Thee also for this bread, reminding us that His body was broken for us, and mutely admonishing us that we should give our bodies in living sacrifice to Him. We ask Thee to bless and keep us; to help us to bear our crosses bravely; to keep us close to Thee in days of prosperity; to shield us from despair in days of adversity; and to cause us to feel ourselves wholly devoted to the kingdom of our dear Lord and Savior. Bless us all for Christ's sake, and make this a real communion with Thee to every waiting soul. Amen.”

Then the twelve plates are passed to the six deacons, who in turn pass them to the people, each one caring for two plates as they pass from pew to pew. Upon their return they are served by the pastor and elder.

Following this the pastor reads an appropriate paragraph, such as Luke 22—14 to 20; or, John 14—1 to 9; then taking up one of the cups he leads the congregation in thanksgiving for the wine as follows:

#### THANKS FOR THE CUP.

“Dear Father in Heaven, we praise Thee for Christ, we thank Thee for the revelation of Thy Fatherhood to us in Him, and for the revelation also

of our human brotherhood in Him. We thank Thee for His death, though it seems so strange to say it! We thank Thee for His atoning life and death and resurrection, and for our great new faith, and for our high hopes in Him. We pray Thee to make us as pure as He was pure, and to bless us in the imitation of all His imitable perfections. If our hearts are not right before Thee wilt Thou correct them; if we have been weak or wayward in Thy service, strengthen and forgive us; and by the sweet recollections of the high resolves of this hour wilt Thou, through the Holy Spirit, fit us for the days to come? We plead thus with Thee and we offer these thanksgivings in His dear name who died for us, but who now lives and reigns in expectancy concerning us. Amen."

Then the twelve cups are passed to the deacons, and they wait upon the congregation ■■ above. After the service there is an offering for the fellowship fund, the proceeds of which are used to help the poor of the congregation, and such others ■■ may be deemed worthy.

After a sermon remarks at the communion table should be the exception, and they should be very brief and timely if indulged in at all.

The service has for its object the remembrance of Jesus, and this should be kept constantly in view. To omit the Christ from it is to reduce it to an empty form. With His presence it can never become common or commonplace.

Many believers have reversed the true relation to their lives of this service, instead of preparing themselves for it, it should prepare them for truer loyalty and holier living.—W. J. Lhamon.



## HOW OBSERVED.

The table of the Lord is spread in the Lord's house on the Lord's day. It is a time for holy quiet. The occasion is most solemn and sacred. All announcements and business of whatever kind have received attention. Pains-taking preparation has been made. Every detail has been considered. Perfection is the aggregation of small things, but perfection itself is no little thing. The table has been arranged with thoughtful care. The cloths are spotless white, fit emblems of the character the worshippers would attain. The flagon, and plates, and cups are all in proper place. The elements of the supper are the most simple, yet the most enduring. They are both the fruit of the earth and were blessed by our Lord. The unleavened or un-yeasted bread has been especially prepared by devout hearts and skilled hands, and at once remind us of the loaf our Savior broke at the first supper. No common bread for the ordinary meal, or crackers or wafers snatched up in haste, will desecrate this hallowed service. The cup consists of the pure juice of the grape. There is no hint of an intoxicant; it is the "fruit of the vine," the cup of blessing. The odor of the cup offers no suggestion of the saloon nor temptation to the weak. The deacons are all in their places at the proper time. They have been instructed and drilled with scrupulous care for the service. Every man knows his duty and performs it well with joy and delight.

The whole service moves like clock work. It may be the deacons have met in the church on Saturday before, and have planned and drilled with much pains and great care have prepared for the solemn and impressive service. The one who presides is not taken unawares. He knew in good time the part he

is expected to perform. He is well prepared. He makes no labored speech. This is not a time for argument or commonplace remarks. It is a time for meditation and reflection. What he does say is timely and helpful. His words reveal ■ devout heart and ■ perfect understanding of the solemn occasion. The words spoken are not at random nor stereotype, but are thoughtful and fresh, and lead to the very gates of the unseen. They have a genuine ring and create ■ profound spiritual impression. The thanksgiving is appropriate but brief. The manner of the leader is graceful, artless and simple. There is no stiffness and formality. These are graceless at such a time. He acts right because he feels right. Men must be schooled for such a responsible duty. Every college should train its students for the ministry to preside at the Lord's table. The songs are selected with care and breathe the spirit of genuine devotion. They are sung reverently and contribute much to the deep and impressive effect of the whole service.

Without faith in Christ and love for Him the supper is meaningless. Here holy love reigns supreme. We are reminded fresh of the one sacrifice which effectively dealt with the problem of sin. Christ is reincarnated in the life, and by faith we see the cross, the symbol of His universal dominion. At this feast love is seen in its real meaning. It is the royal law of all who participate. Love declares our obligations to Him who redeemed us and our devotion to His service. Here we acknowledge that we are bound to Him and to each other by love born from above.

"As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till He come." To perform so pathetic an act is to pledge everlasting faith-

fulness. At this spiritual banquet all are equal. Conventional distinctions disappear. "Ye are brethren." Arrogance is intolerable. The proud hearted cannot show forth the death of Him who was meek and lowly. The self-seeking, grasping and greedy can have no communion with Him who gave Himself for the world. "In remembrance of me" is the very heart of the sacred ordinance. Here we find the motive and blessedness of the act. This is His dying request. "This do in remembrance of me." The language is simple but tender. It draws us to Him. How prone we are to forget. He needs no aid to keep us in constant remembrance. He purchased us with His own blood. He longs to be remembered. This is always characteristic of love. It is the greatest religious institution in the world. It is the most Christian of all Christian ordinances.—F. M. Rains, Cincinnati, Ohio.

---

### LOOK TO JESUS.

I have stood in the great art galleries of America and Europe and have drank in their sweetness like a bird at a fountain or a flower under the day long sun, but no picture in all the ages is so beautiful as the stainless picture that hangs over this table. The broken bread is forgotten and the cup fades quickly as though Leonardo da Vinci had thrown his brush again upon the canvas to blot out the dazzling chalice. The bleeding body of the Son of God is more powerful than all arguments. It banishes doubts, upsets philosophy and brings the sweetness of heaven to earth. Who can get tired at looking up into the face of such boundless love? Say what you will about the atonement, but the greatest spot upon earth

is Calvary and linked to it in twin greatness is the broken tomb down in the garden of Arimathaea. Love, victory and coronation are written over this table and out of these rude emblems we gather the love and the sacrifice of the Son of God into our hearts. Here lies the secret of weanedness from the world and here we are able to exclaim:

"I love the voice of Jesus,  
Tell me not of aught beside;  
I have seen the face of Jesus,  
And all my soul is satisfied."

The night in which our Lord was betrayed, He took the bread and when He had given thanks, He broke it, saying, "This is my body which is broken for you; this do in remembrance of me."

#### THANKS FOR THE LOAF.

Our Father, we bless Thy holy name and thank Thee for the gift of the only begotten Son, Jesus Christ our Lord, who hath abolished death and hath brought life and immortality to light through the Gospel. Surely, praise and majesty belongeth unto Thee forever through His name. We lay our hearts anew upon Thine altar and bless Thee for Thy sacrificing gift for the sake of Jesus our Lord. Amen.

After the same manner He took the cup, saying: "This cup is the new covenant in my blood; this do, as oft as you drink it, in remembrance of me, for as often as you eat this bread and drink this cup, you proclaim the Lord's death till He come."

#### THANKS FOR THE CUP.

Our Father, honor, glory and power belongeth unto Thee. Our hearts are now set to a common

praise for Thy goodness toward us. We bless Thee for a love that withheld not Thy blessed Son and that gave mercy to the whole human race. The blood of Jesus hath cleansed us and because Thou hast inclined Thine ear unto our praises, we will call upon Thee as long as we live, and this through the name of Jsus our Lord. Amen.—Peter Ainslie, Baltimore, Maryland.

---

### OUR FELLOWSHIP.

We are assembled, brethren, to commemorate the death of our Lord and Master. In this we do proclaim His death until He come again. There are no closer fellowships to be had than at the table of a friend. As friends of God, therefore, while partaking of the emblems from off this table, we should be more firmly united, not only with Him in love, but with one another in Christian charity. Let us, therefore, forgive that we may also be forgiven. May we also, in these emblems, discern the Lord's body, and through them all the Lord's spirit of sacrifice, which has made us free from sin and spiritual death. But above all let us render unto Him, as a partial return for this unspeakable gift, our reasonable service.

### THANKS FOR THE LOAF.

Father, we thank Thee for this loaf, the emblem of the bruised and broken body of our Lord. As we partake of this material blessing, help ■■■ also to become partakers of His blessed spirit. Let this mind be in us which was also in Christ Jesus, our Lord, who went about doing good. Help ■■■ to be willing to spend and be spent for the salvation of

those whom our Master loves. Keep our bodies ever under the direction of our wills and our wills subject to the will of God, we ask through Him who loved us and gave Himself for us. Amen.

### THANKS FOR THE CUP.

We continue to thank Thee, Father, for this "fruit of the vine," which is emblematic of the blood of our common Master—blood, shed for many for the remission of sins. Help us to see our sins on Him who became sin for us; and may this offering of life for life inspire us to do more and better work for Jesus. We thank Thee, Father, that God so loved the world that He gave His only begotten Son. We are grateful that we are permitted to be numbered among His disciples, and pray that we may, at last, be worthy to dwell forever in His presence. We ask all through His blessed name. Amen.—F. D. Ferrall, Pleasantville, Iowa.

---

### AT THE LORD'S TABLE.

One of the most famous painters of sacred scenes is J. James Tissot. He is completely dominated by his passionate love of Jesus and the desire to present him through art to all nations. The story of his devotion reads like romance. But the first half of his life was totally unlike the part I have presented to you. The two halves of his life were farther apart than the halves of the life of Paul. Until his fiftieth year he cared little or nothing for religion or Christ. He spent his artistic skill in putting on canvas Parisian nude art! The change came to him as suddenly as to Paul. He went into a cathedral to study

the pose of a figure in an artistic window. The elevation of the mass (in the roman Catholic observance of the supper) happened just after he came in. The vision of the Christ seized him and the power of the Christ from that hour began to transform him. Brethren, if we have been in any measure transformed it is by this same Jesus, by His cross, by His broken body and shed blood, by the love of God in Christ Jesus. At the Lord's table we are standing on holy ground. With Brother ——— let us give glad and reverent thanks to God.

#### THANKS FOR THE LOAF.

O God, we thank Thee for this loaf, which, when broken, teaches us anew the lesson of divine love for the lost. May this love so enkindle our souls that we may gladly endure the breaking of all our life plans, if need be, in order to further the gospel of Jesus Christ our Lord.

With Brother ——— we will thank our God for the cup, for the blood shed for many for the remission of sins.

#### THANKS FOR THE CUP.

O Lord our God, accept our thanks for the cleansing blood of Jesus, the precious blood of cleansing. Wash us in the blood and make us whiter than the snow. Pour out our lives, O God, upon Thine altars. If need be, O Father, sacrifice us for the salvation of our fellows. Bless us in this holy hour and impress us with the meaning of love to God and to men.—  
Alfred M. Haggard, Drake University, Des Moines, Iowa.

## THE CENTER OR SERVICE.

Jesus, the Christ, the Son of the Living God—that is the first confession of faith of the believing heart and it pledges a life of consecration in His service.

Jesus in His ministry and teaching, the incarnate love that came down from Heaven to give life unto the world—this is the true bread that sustains the life of the Christian from day to day and from year to year.

The Lord's table is placed in the very center of the Lord's day service. It represents the central truths of the Christian religion. In calling us together around this table God would bring our minds and hearts back from any less central or controlling theme.

In these emblems Jesus Himself speaks to us. The bread and the cup are His own chosen words or symbols given from His hand to each one of us, as He gave to His disciples in the upper room.

He wants us to remember Him always that we may remember how to live the true Christian life, that we may be able to say with Paul: "The love of Christ constrained us."

## THANKS FOR THE LOAF.

Almighty God, our Heavenly Father, we thank Thee for all the love and care Thou hast manifested toward men from the beginning. We thank Thee for all the work of the teacher and reformer who made the world ready for the coming of the Christ. We thank Thee for the fullness of love, incarnate in our blessed Lord, the love that prompted Him to give Himself utterly to the service and salvation of men. We thank Thee for this loaf and all that it teaches



us of the Christ who lived and died for us—of the body that was broken that we might have life. As we partake of this bread may we indeed partake of the life and spirit of our Lord. In His name. Amen.

### THANKS FOR THE CUP.

We thank Thee also, O Lord, for the cup that symbolizes to us the blood of Jesus shed for the remission of sins. Loving His own He loved them unto the end. He turned not back from the cross. Envy, pride and malice slew him. He died that truth and righteousness might live. He died for us. He died that we who live might henceforth live the life of sons of God. May we so love our fellow men that we may be willing to suffer that they might be saved. As we drink of this cup we would drink also of the spirit of our Lord. Accept our thanksgiving in His name. Amen.—Wm. Bayard Craig, Chancellor Drake University, Des Moines, Iowa.

---

### JOY AND GRATITUDE.

To forget a favor is a sin; to remember it, a virtue. Our thanksgiving brings joy to the heart of the Great Giver, while it nourishes gratitude in our own. We lovingly remember, in this institution, the Lord whose blood hath bought us, and whose spirit sustains and sanctifies us.

### THANKS FOR THE LOAF.

We thank Thee, our Heavenly Father, for the gift of Jesus Christ our Savior, whose death for our sins we here commemorate. May this loaf broken

and eaten by us be a true symbol of His precious body marred and slain in our behalf, and of our spiritual feeding upon His love and truth. And as bread nourishes and strengthens the body, so may His life impart of its eternal strength and glory to us, that we may daily grow into His likeness, we ask in His name.

### THANKS FOR THE CUP.

We bless Thee, Holy Father, for this wine, the symbol of that blood which cleanses us from all sin; and we pray that, as we partake of it, we may fully realize the redemption wrought for us upon the cross of our dear Savior. We ask it in His precious name.  
—W. F. Richardson, Kansas City, Missouri.

---

### FROM THE OLD TO THE NEW.

When Jesus sat down with His twelve disciples in that large upper room in Jerusalem to eat the Passover He said: "With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not eat thereof, until it be fulfilled in the kingdom of God" (Luke 22:15-16). Here the Jewish Passover was observed by divine authority for the last time; with other Old Testament ordinances Jesus took it out of the way, nailing it to the cross. The expiring institution of the Jewish law was to give way to the ever-living institution of the Christian age. Jesus does not rudely break with the sacred feasts of the past. He came not to destroy but to fulfil; He completes the purpose—fills full—the paschal feast and it passes away.

It was kept in memory of the saving from death of the first-born of Israel's sons when, on that dark night in dark Egypt, the destroying angel passed by the houses where he saw the blood-stained door, pausing on his vengeance track, and that dwelling passing o'er. The Passover commemorated an escape from death. This new institution—the Lord's Supper—commemorates, not only the shedding of that blood that saves from death, but which also secures remission of all our sins and eternal life. 'Twas great to save from physical death, but greater to redeem from sin and prepare for a home in heaven. When we come to Christ—our Passover—we put away an evil life and keep this feast in sincerity and in truth. We are here reminded of His power to save and our need of mercy and help. The Israelite came once a year to the Passover feast. The Christian comes once for all to Christ and has a perpetual feast in living the hopeful, joyous, helpful life. The faithful Christian comes once a week to this monumental feast to keep it in memory of a risen Lord and for spiritual strength. This is not the Jewish Passover, nor a substitute for that feast that had its day, and ceased to be by divine enactment, but this is a new feast, on a new day, for a new purpose; this is an ordinance of the New Covenant, to be kept on the first day of the week to help us to remember Him who saves us from all our sins, who helps us in every trial and triumph, who redeems us from the dominion of death and the grave, who brings us at last where there is no more death, neither sorrow nor crying—where all tears are wiped away.

#### THANKS FOR THE LOAF.

O Lord! we have heard the call, "Come, Come, Come to the Savior. Rich, rich mercy receive; here,

here, you will find pardon; come to the Savior and live."

We are thankful for the persuasive power of Thy love and mercy that led us to come in humble obedience to the Gospel for life and all its blessings. May we put away all evil and cleave to that which is pure and noble, glorious and eternal. We thank Thee that no destroying angel has power to touch us or our loved ones under Thy banner of love, and that we have the assurance that Thou hast given Thy angels charge o'er us to keep us in the way of life and minister unto all heirs of salvation. We thank Thee for this resurrection day and all its hallowed memories; for its joys and blessings and golden opportunities for worship and service and especially for this loaf, which reminds us of the body of Christ, broken that we might have life. Help us to ever continue in Christ that we may become like Him and thus be prepared for Thy presence forever. We ask in the name of Christ—our Passover—who was sacrificed for us. Amen!

### THANKS FOR THE CUP.

We praise Thee, O God, for Thy protecting care thus far in life's journey and for Thy promise to ever be with Thy obedient children. We return thanks to Thee for the cup—fit emblem of the life-giving stream that came from the wounded side of our dear Redeemer. We are grateful that we are redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. Accept our thanks for Thy pardon through the Sinless One. Amen!

G. L. BROKAW,  
Des Moines, Iowa.

## HE IS WORTHY.

The sense of our unworthiness which we can not help entertaining if we have any acquaintance with ourselves, so far from driving us away from the observance of this ordinance, should lead us to it. Abraham confessed himself unworthy of the least of the mercies and of the truth which the Lord had shown him; but he did not therefore cease to pray and press his suit. The returning prodigal said—and said what he felt—"I am no more worthy to be called son," But that did not hinder his return to his father's house; on the contrary, it was the very plea with which he returned, and on which he based his hope of acceptance. And with the same plea should we come to this table. It is because we are unworthy, that we need to be reminded anew of the mercy that deals not with us according to our sins, nor rewards us according to our iniquities. It is when we are crushed and broken in heart that we are best prepared to appreciate and appropriate the compassion and love of Him who is nigh unto all them that are of a broken heart, and saith such as be of a contrite spirit. Hence, the divine instruction is, "Let every man examine himself, and so let him eat;" not "Let every man examine himself and if he find himself unworthy, let him stay away." We should look into our own hearts, and dare to know the worst as to our sins and failures, and humbly repent before God, and, repenting, come to this sacred feast trusting in the covenant mercy of our Redeemer and seeking strength to overcome our weakness.

It is possible to eat and drink unworthily. We may come to this feast thoughtlessly, and observe it formally, and thus draw nigh to the Lord with our

lips, while our hearts are far from Him. We may have our hearts filled with worldly thoughts and carnal ambitions, until Christ has no place in our meditations, and we fail to discern His body and blood in these symbols. We may come with envy and malice lurking in our hearts, destitute of the love which alone can respond worthily to the great love wherewith God has loved us. We may come unrepentant, without one backward or inward glance at the sins and failures of the past, or the unholy passions that reign with us. We may come in a selfishness that shuts us out from all sympathy with that divine philanthropy that here shines forth, or one holy impulse to go out and do Christ-like deeds in bearing the sorrows and relieving the woes of others. We should not, therefore, come without self-examination. Here, in the quiet and silence that fittingly reign as we gather about the cross, let us engage in that introspection which the apostle recommends, and ask ourselves concerning our motives, our actions, our purposes, that we may come confessing our sins, imploring divine mercy, and praying that the love of Christ may be poured into our hearts by the Holy Spirit given unto us. Let us examine ourselves, but let us not go away in our sins; let us examine ourselves, and draw nigh with broken heart, seeking larger inspirations of the love of God, larger measures of His transforming grace. Let our prayer be, "Search me, O God, and know my heart; try me, and know my thoughts; and show me if there be any wicked way in me, and lead me in the way everlasting."

O Thou that searchest the hearts and triest the reins of the children of men, Thou knowest all the motives that inspire our hearts in coming to Thy

table today. While we know that our best thoughts of Thee are unworthy, and our warmest affections cold, still, O Lord, we do desire to come with sincere offerings of thanks and praise for Thy wondrous love. When we look in upon our own hearts, we have no hope, for we are weak and sinful. All our hope is in Thy mercy. Most earnestly, then, would we thank Thee that Jesus died for our sins, and that we have acceptance before Thee in the Beloved. In our conscious unworthiness, we would not be driven away from that cross which is our only refuge, but cling to it all the more thankfly and joyfully. Let us, then, receive this bread, discerning the body that bore our sins on the cross, and eat of it with a joyful assurance of our participation in the benefits of the death of Jesus. Open our hearts to receive larger inspirations of Thy love, and, according to our sense of our own unworthiness, may we appreciate and enjoy the grace that here speaks to us. Hear us, O Lord, and accept us, not because of any worthiness in us, but because of the riches of Thy compassion and grace in Jesus Christ our Savior.

#### THANKS FOR THE CUP.

Grant, O Lord, while we partake of this cup, that our hearts may not be indifferent to the great truths of our redemption; that our thoughts may not wander after the trifles of earth; that no unholy passion may reign within us. Enable us to meditate upon Thy mercy, and not only to remember the sufferings of Jesus, but so to discern the precious blood which is here symbolized, that we may enjoy the assurance of our personal participation in the redemption which it has produced for us. May every remembrance of Thy goodness lead us to re-

pentance and quicken us into purer and nobler life. While we morun over own imperfections and sins, let us rejoice that there is forgiveness with Thee. Thus partaking of the cup for which we now give Thee thanks, may our faith be strengthened and our love increased, that Thou mayest be glorified in us, and we in Thee through Jesus Christ. Amen.—Isaac Errett.

---

### ARE YOU READY.

The day of all the week the best—emblem of eternal rest—is here and it finds us in the assembly of the saints. At the close of each day, for six days, we have made our peace with God, and, as far as possible, with all men. On this resurrection day we come, not to remember ourselves, or our neighbors, but Him who is our Lord and Master. The true Christian is ever ready to meet his Lord. "Since I can read my title clear to mansions in the skies." I'll live above the dread of sudden death or the fear of failure. In the Christian life none need to fail; for all have power to love and obey, and all have the promise of pardon and peace, and all may thus have the well-grounded hope of a home in heaven.

A tourist among the Alps climbs a great mountain through a dense mist until he is above the clouds, above the fog and sea of vapor, above the storms and the troubled and broken life in the valley below. He stands with heaven's blue above his head on the mount that speakss of the glory of God. We ascend on the Lord's day from care and toil and tears to peace and rest and joy unspeakable and full of glory.



it is good to be here. This helps to stronger faith, purer love and grander victories. In the path of duty we are ever ready for worship and service here and for our coronation day over there.

#### THANKS FOR THE LOAF.

O Lord, we thank Thee for this day and all the blessings it brings to the world, and especially for this loaf—the emblem of the broken body of our Lord. When sore trials come upon us, when strong temptations assail us, when the storms sweep down upon us, may our trust be in Him who is a present help in every time of need. We thank Thee for the Bread of Life. May we be more thankful for the ordinances of Thy house and more useful in Thy service. Accept our thanks through Jesus our Redeemer. Amen.

#### THANKS FOR THE CUP.

We come O Lord, in thanksgiving to Thee for this cup that reminds us of Thy wisdom, love and power. In wisdom Thou hast perfected the plan of salvation for sinful man; in love Thou hast sent Thy Son, our Savior, to die that we might live; in the glorious gospel we see Thy power to save eternally all that come unto Thee in humble obedience. We pray for wisdom; we are not able to fathom Thy matchless love revealed in Christ, but we come trusting in Thy power to save. May this act of obedience prepare us for better work the coming week, and may we ever be ready for our coronation hour, we ask in the name of Him who is preparing a place for us. Amen.

G. L. BROKAW,  
Des Moines, Iowa.

## A RALLYING PLACE.

This observance is the crystalization of all that is highest and best in our religion. Here, if anywhere, we get the keynote of a higher life. Here Christ is represented in the supreme acts of love and sacrifice, of yearning and service. Let no one come to it, then, cold, unmoved, or with divided thoughts. We should meet Christ here with something of the same fervor that marked His own great life; for His love was real, His suffering was real and His death was real. When we commune we should drop all insincerity and unreality.

The Lord's Supper is the rallying-place for all the good activities and worthy hopes of man. It is indeed a great Christian sacrament, a great human sacrament, and if all classes and conditions of people would make free to come to it in the hour of their conscious need, it would be the evidence of the world's transformation. Here let the student and the man of the cloister come; let the business man and the soldier—they of the strenuous life—come, fathers and mothers with their children; let them all come—the lonely one, the orphan and the children of sorrow let them come, making a great host at the table of the Lord, owning themselves His children, claiming His strength; then would the communion service lift up its voice as a great anthem of dedicated human life.

What a great ideal lies back of this which we do. Perhaps few of us have ever faced the logic of unbelief—a world stripped of its spiritual ideals, of its hopes and of its worship, a world without God. From such a vision the heart recoils. One "accent of the Holy Ghost" is worth more to our struggling souls than all the demonstrations of unbelief.

This is to us a blessed hour. The peace of God is upon it. One stands in the midst of our assembly like unto the Son of man. May His peace fill all our hearts as we gather about the table of His memory

From an address at the convention in Minneapolis, Minnesota, Oct 13, 1903, by Allen B. Philliput.

### THANKS FOR THE LOAF.

Almighty God, our heavenly Father, in approaching this, Thy table, we would come in the spirit of true humility, feeling our unworthiness and confessing our sins. We presume not to sit down with Thee at this communion, because we are worthy of that fellowship to which Thou dost graciously invite us. But we come trusting in Thy unfailing mercy manifested by the scripture which we now commemorate. We thank Thee for this loaf, emblem of the body of Jesus. Help us to receive it with reverence and love. As we eat of this bread may we do so in loving memory of Him who was bruised for iniquities, and by whose chastisement we are healed. Grant, O Father, that we may feed daily on the true Bread which came down from heaven, and so grow constantly in His image; for Christs' sake. Amen.

### THANKS FOR THE CUP.

We thank Thee, O Lord, for this cup of blessing which speaks to us, in symbolic language, of the precious blood of Christ shed for the remission of our sins. We thank Thee for this privilege of manifesting our faith in, and our love for, our risen and glorified Savior. As we drink of this emblematic cup, may the vision of the cross rise before us, with all its unspeakable shame and agony, until we realize

in some measure, the debt of gratitude we owe to Him who became obedient unto death that we draw close to Thee and close to one another in Holy love and fellowship, through our just participation in this solemn feast. Through the blood of the everlasting covenant, emblemized by this wine, cleanse us, we pray Thee, from all unrighteousness, and bring us at last to join in aspirations of praise to Him who hath washed us from our sins in His own blood, to whom be glory foreven and forever. Amen!—From the book—Alone with God.—J. H. Garrison.

---

#### DRAWING POWER OF CHRIST.

Jesus said, "And I, if I be lifted up will draw all men unto me." He was lifted up when nailed to the cross by cruel men. There is drawing power in the death of Christ to win and melt the stoutest hearts. Jesus was lifted up from the grave; He burst the iron gates of death and tore her bars away. There is drawing power in the resurrection of Christ from the dead. We remember that He came from the dead. He has power to pardon all who, come trusting and obeying; He conquered all human enemies. He invites all to come and be saved.

The world-wide sweep of this ordinance is illustrated by a communion service held not long since in India, in a chapel of the American board. Here a Brahman sat beside a pariah, a representative of English nobility; and military officers in full dress by the side of men whose clothing was not worth half a dollar; here were the lame, and persons from the almshouses, and converted Mahometans, and Scotchmen and Americans; some wore turbans of

various colors, and some left their sandals at the door; some sat on the floor, some on benches, and some sat cross-legged; and there was one man who had committed perhaps twenty murders—and yet the blood of Christ availed for all; and it was a common bond between them, well between them and their Lord.

We join with the pure and noble of all nations—the humble and loyal and true and faithful in every clime—the redeemed of all peoples who have been lifted up by gospel power—in worship and in the work of redeeming others.

#### THANKS FOR THE LOAF.

We thank Thee, our Father in heaven, that we have been led to follow Christ and be enrolled with Thy people; that we are among the number who come to remember our Lord in the chosen emblems. Accept our thanks for this loaf which represents the body of Christ broken for us. May we partake with thankful hearts, be lifted up into nobler service and grander victories. We ask all in His name. Amen.

#### THANKS FOR THE CUP.

We continue to praise Thee, O God, for the uplifting power of the gospel. We unite in thanksgiving for this fruit of the vine. We are not able to comprehend Thy boundless, eternal love, but we know that our Redeemer died for us and ever lives; He is able to save all who come unto Thee through Him. As we partake of this emblem, may we be filled with gratitude for Thy pardon, love, wisdom and power, and be lifted up into noble deeds of love and mercy,

and continue to rise unto the perfect day. We ask all in the name of Christ. Amen.

G. L. BROKAW, Des Moines, Iowa.

---

### OUR LOFTY HONOR.

Each first day of the week calls the disciples of the Master to the remembrance of a monumental fact—the resurrection of Jesus. Life and immortality were brought to light upon this day. All the attendant blessings of hope for our dead, the completeness of the fact of the gospel as God's power to save, and the assurance to all men of a judgement after death, are the recollections of this morning. The fairest flower that borders human pathway was transplanted from His tomb to blossom in perennial fragrance.

Assembled for worship every Lord'sday, He invites His servants to spread His table in the presence of the world, to show forth in that act His death till He come. It is a feast and ■ communion. He furnishes the emblems in symbol of His body and blood. These symbols speak of violence and tell the sad story anew of the cost of our purchase. He died that we might live, "the just for the unjust, that He might bring us to glory." Honored by such ■ Divine fellowship, the disciple of Christ is to show to his brethren, to unbelievers and to God that he believes Jesus will come again.

The invitation of the Master to disciples to eat with Him at His table is a condescension of the Divine that exalts and glorifies our humanity. The President of the United States in the past summer appointed Mr. Whitelaw Reid to represent our gov-

ernment at the coronation of King Edward VII. No greater distinction could be given a citizen than that he should be made representative of this great republic on such an occasion. Edward the king will die, and his crown will pass to another; but we are appointed by the Ruler of Heaven to be present and celebrate the resurrection of the King immortal, invisible, in the remembrance of His coming forth from the dead, now to reign King of Kings. What holy fellowship, what lofty honor, what a glorious privilege it is to be ■ partaker in this solemn communion!—I. N. McCash, Des Moines, Iowa.

### THANKS FOR THE LOAF.

We thank Thee, O Lord, for this institution, for this privilege we once more enjoy of coming to the table of our Lord. As we eat of this loaf may we think of what our redemption cost, even the death of the Son of God who gave His life that we might have life eternal. May we all be filled with gratitude to Thee for all Thy mercies and all be blest by this service. We ask in His name. Amen.

Thanksgiving by Elder T. Denny.

### THANKS FOR THE CUP.

Our heavenly Father, we would continue our thanks to Thee for the cup, which so fitly symbolizes the precious blood of Thy Son our Savior which was poured out on the cruel cross for us. Help ■ as we shall partake of it to remember what a great sacrifice He made in our behalf. May we remember how He said: "As oft as ye do this ye do show forth my death till I come."

Bless the cup to its intended use, guide our erring footsteps through life, and finally accept us in the

Kingdom above, we ask it in His name, Amen.—  
Thanks by Elder W. A. Davis

---

### THINK OF HIM.

Let us, then, my brethren, bring a fresh tribute of affectionate remembrance and trust today—a living tribute to an ever-lasting and ever-loving Savior. Let us remember Him as the Friend of sinners, as the Man of sorrows, as the Savior of men, as our Saviour. Let us remember Him in His lovely character, in His spotless life, in His toils and temptations, in His wonderful condescensions, and especially in His agony in the garden, His betrayal, His trial, His obedience unto death, even the death of the cross. Let us remember Him as “the Lamb of God that taketh away the sin of the world,” and renew our trust in the prevailing power of His sacrifice for sin. And let all these memories inspire us with stronger love and holier purpose, that we may henceforth live not to ourselves, but to Him that died for us and rose again.

### THANKS FOR THE LOAF.

We thank Thee, our heavenly Father, for Thy greatest gift—Christ Jesus; that when our needs required it, thou didst not spare Thine own Son, but freely delivered Him up for us all: for we know that, with Him, Thou wilt freely give us all things. We thank Thee that we are honored with a place at the table of the Lord, as sinners saved by grace. We thank Thee for this loaf, appointed to represent unto us the body of Jesus, which was wounded for our transgressions and bruised for our iniquities. En-



able us to partake of it in remembrance of Him; and while we eat this bread, may our souls feed upon the Bread of Life. Bless us in our efforts to fix our thoughts on Him who died for us, and enable us to renew our trust in His power to save from sin and from death. Graciously accept our thank offering, we beseech Thee, in the name of Jesus. Amen.

### THANKS FOR THE CUP.

Blessed be Thy name, O Lord, for this cup of blessing. May it be unto us the communion of the blood of Christ. Help us to receive it discerning the death of the Lord, and trusting in His precious blood. Blessed Jesus! we love to remember Thee in Thy sorrows and Thy death upon the cross for our redemption; and now, as we drink of this cup in Thy memory, may Thy love be shed abroad in our hearts. Unto Him that loved us, and washed us from our sins in His own blood, and made us kings and priests unto God and His Father, unto Him be glory and dominion for ever and ever. Amen.

Isaac Errett.

---

### CROSS AND CROWN.

This memorial—the bread and the wine—tells us that the Savior's body was broken and His blood was shed for our transgressions—it tells us that our salvation was purchased at the cost of His life—it looks backward and forward, backward to the cross—forward to the crown. It is the Lord's table and we are His guests. What a privilege we have in accepting the invitation of the Lord! Come, "Do this in remembrance of me." As His guests we are not per-

mitted to invite nor reject, but as His disciples it is not only our privilege, but our duty to "Do this in remembrance" of Him who died that we might have eternal life. Each one then, as he partakes of these emblems, says in his heart "Christ died for me." It then is in remembrance of Him in whose hands are the issues of life and death; in remembrance of Him who burst the bands of death asunder and brought life and immortality to light;—in remembrance of Him who said, "I go to prepare a place for you that where I am there ye may be also;" and in remembrance of Him who is coming again, and at whose coming the living saints will be changed and all together will wing their way heavenward, their shouts will be, "O death where is thy sting, O grave where is thy victory"—in remembrance of Him who will give His saints an everlasting crown and permit them to walk the golden paved streets of the new Jerusalem where they will forever bathe in the Sunlight of God. Happy privilege! Glorious thought!

#### THANKS FOR THE LOAF.

Our heavenly Father, we thank Thee that Thou hast given the blessed privilege we now enjoy in coming to the table of our Lord and Savior, here to commemorate His suffering and death; for this loaf which so fitly represents His broken body, and as we break of it, may our minds be carried back to the most wonderful tragedy in the history of the world—the death of the Son of God. Help us as we partake to remember that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Help us to be faithful through coming time to all that Thou hast committed to our trust, Guard us by Thy Spirit and lead us by Thy word we pray in Jesus name. Amen.

### THANKS FOR THE CUP.

Kind and Merciful Father, we thank Thee for this cup which so beautifully represents the shed blood of our precious Savior; help us ■■ we drink of it to remember that our Savior said in that sorrowful night "Do this in remembrance of me," and by this act may our faith become stronger in the Christ that died for us, and our hope brighter of wearing the eternal crown that our Savior has prepared for all those who love and serve Him. Continue to view us ■■ Thy dependent creatures, and ever keep us in the hollow of Thy hand we pray in Jesu's name. Amen.—  
B. B. Sanders.

---

### FOUR QUESTIONS.

(1) "What is the Lord's Supper?" It is eating the bread and drinking of the fruit of the vine in memory of Christ. "Do this in memory of me; for as oft as ye eat this bread, and drink this cup, ye do proclaim the Lord's death until He come." 1 Cor. 11:25-26.

(2) "Who are to partake of these emblems?" It is not our table; it is the Lord's table, and we—His disciples—are His invited guests. We do not invite nor debar; we try to teach all how to come to Christ and how to come to this table. Jesus says to His disciples, "Do this."

(3) "How often should we commune?" "When the disciples came together upon the first day of

the week to break bread, Paul preached unto them." Acts 20:7.

(4) : "Why should we not omit this part of the public worship today?" Jesus said: "Do this in remembrance of me." What more does a loving, loyal disciple need than this request, or command, of the Master? The breaking of bread in memory of Christ was one of the items of worship under apostolic guidance; it should be so now when we meet upon the Lord's Day, with the Lord's people.

#### THANKS FOR THE LOAF.

We come, O Lord, to try to keep this feast of love according to Thy will as revealed to us in the writings of apostolic men. We come—as guests—at the invitation of Him who was crucified for us. We join with the children of God all round this world in thanksgiving to Thee for this symbolic loaf, and would ever remember Him who loved us while we were yet sinners and gave Himself for us. Help us to give ourselves in loyal service to God and man, in His name . Amen!

#### THANKS FOR THE CUP.

We thank Thee, O Lord, for this cup of blessing, reminding us of the fact of salvation through the Cross of Christ. We come, not because we feel worthy, but because He is worthy, and He bids us come for pardon and peace, and power to serve both God and man. May we be filled with gratitude for the matchless wisdom, the boundless power and rich mercy so full and free as revealed in the glorious Gospel of Christ. We are assured by divine revelation, and know by blessed experience, that it is worthy of all acceptance of head and heart, of noble

men and devout women in all nations and in all ages—that Jesus Christ came into the world to save sinners. Bless us—sinners saved by grace—in the name of Him who came from the throne of His splendor, who came from His home in the skies, who came on an errand so tender, who scorned not the lowliest guise, who trod the wine-press alone to purchase our redemption, who died but ever lives to make intercession for the children of men. In His merits we come. Amen!

G. L. BROKAW, Des Moines, Iowa.

---

### SAVED BY MEMORY.

“Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.” 2 Tim. 2:-8. This beautiful, monumental ordinance is to be kept in memory of Christ; not to keep in mind his death alone, but his life, his resurrection, his coronation in heaven, his reign o’er his people, his presence with his saints on earth, in all ages. The saddest story ever penned is that of the crucified Christ; but when his resurrection is announced following his death it becomes the grandest, most welcome news ever heard from men or angels. It is the old, old story, yet ever new. It offers mercy to sinners calling, and peace and victory to saints trusting. I’ve found out the reason they love it so well; that old, old story is true.

The desire to be remembered by our friends whom we leave behind us when we go on a journey, or when we pass through the shadow of death, is one of our strongest attributes.

"For who to dumb forgetfulness a prey,  
This pleasing, anxious being e'er resigned,  
Left the warm precincts of the cheerful day,  
Nor cast one longing, lingering look behind?"

We all love to be remembered—strong and sacred are the ties that bind us to loved ones in life and in death. But our Lord requests to be remembered. Paul teaches us that Christians are saved by memory. (1 Cor. 15: 1-2)—

"By which ye are saved if ye keep in memory"—and the grand facts of this gospel—the death, burial and resurrection of Jesus—are to be kept in memory. Our memories are refreshed by reading the word of God, by preaching, by singing, by prayer, by doing all taught in the name of the Lord, and one of the things we are to do is to observe this Supper. We may have in our homes keepsakes—a picture, a lock of hair, ■ little shoe—by which we keep fresh the memory of our absent loved ones. The memory of the pure and noble has transforming power. We may not forget Him in whom are hid all the treasures of wisdom and knowledge, who had power to come from the rock-hewn tomb to die no more, and who has power to keep His promise to bring all His loved ones home.

#### THANKS FOR THE LOAF.

We praise Thee, O God, for the Son of Thy love, for Jesus who died and was raised from the dead to die no more. We thank Thee for such a loving, powerful Savior who is able to bring us up ■■ more than conquerors. We give Thee thanks for this loaf that reminds us of Him who blesses all who hunger and thirst after righteousness.

While we were without hope Jesus was presented to us—merciful and mighty—abolishing death

and bringing life and immortality to light through the gospel. Make us strong in keeping Thy ordinances and victorious to the end, we ask in the all powerful name of Christ. Amen.

### THANKS FOR THE CUP.

Our Father in heaven, we join the millions of believers in the world, in praise and thanksgiving for Thy greatest gift to men—Jesus our Redeemer. We praise Thee for this cup of blessing that helps us to remember our once crucified but risen Lord. We know not Thy mysteries of redemption—we know what Thou hast revealed. We praise Thee for the power to come, obey and trust, and live victorious lives. Keep us in Thy love and service all our days. In His name. Amen.

G. L. BROKAW, Des Moines, Iowa.

---

### A SACRED HOUR.

"When I survey the wondrous cross,  
On which the Prince of Glory died;  
My richest gain I count but lost  
And pour contempt on all my pride."

"Were the whole realm of Nature mine  
That were a present far too small  
Love so amazing, so divine  
Demands my soul, my life, my all."

Brethren: the sacredness of this hour must impress every one. We sit reverently at the feet of the world's greatest teacher, in whom the justice and mercy of God meet. Aided by this object lesson, let us contemplate the sufferings of our dying Lord and try to realize that He suffered for each of us.

Let us endeavor to make it a real communion with Him who said: "This is my body broken for you, this do in remembrance of me." May we now approach the Father with the assurance of faith yet in the spirit of humanity which becometh erring mortals. Let us humbly bow and give thanks for the bread:

#### THANKS FOR THE LOAF.

Our Father, we thank Thee for this bread, emblem of the True Bread of Life, which came down from heaven. Help us to partake of it rightly discerning the Spiritual body of Him who gave His physical body to be broken for us. Make us greatful for the love that ransomed fallen men. May our lives witness daily to the power of His resurrection for His name's sake. Amen.

Brothren and sisters, ■■ we have with gratitude eaten of the bread which commemorates the broken body of our Lord; so also, let us give thanks for and drink the cup—fit emblem of the blood of Christ which cleanseth us from all sin.

#### THANKS FOR THE CUP.

Gracious Father, we thank Thee and desire to be worthy ■■ we thus join in witnessing to the redeeming love of God. May this cup be to each, ■ cup of blessing. We thank Thee that the blood of the Christ cleanseth us now and, and that through His grace we may approach Thee. We would come humbly and bow in deep contrition for we remember that we must come often to our Savior for forgiveness. Bless us, we pray Thee, in this communion of the Blood of Christ. Amen.—Morton L. Rose, Eugene, Oregon.



## ALL ARE HONORED.

“Unto Him that loved us and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be glory and dominion for ever and ever.” Rev. 1:5-6.

How tender, how attractive, how winning and inspiring these beautiful words of truth and promise to us who are sinners saved by grace!

(1) Jesus, the first begotten from the dead, the prince of the kings of earth, loved us.

(2) He loosed us from our sins in His own blood.

(3) He hath made us to be a kingdom, to be priests unto God.

(4) We should give Him the honor due His name—glory and dominion for ever and ever. Amen!

At the coronation of George III. of England, after the crown was put upon his head, the two archbishops came to lead him down from the throne to receive the Lord's Supper. He refused to observe the ordinance with the crown upon his head; for he looked upon himself as he appeared before the King of kings, in no other character than that of a humble Christian. We all have equal honors here.

The Duke of Wellington went to take the Lord's Supper at his parish church. A very poor old man went up the opposite aisle, and, reaching the communion table, knelt down close behind the duke. Some one (probably the pew-opener) came and to him to move farther away, or to rise, and wait to him to move farther away, or to rise, and wait until the duke had received the bread and wine; but the eagle eye and quick ear of the great commander caught the meaning of that touch and that whisper. He clasped the old man's hand and held him to

prevent his rising; and in a reverential undertone, but most distinctly, said: "Don't move; we are all equal here."

In the Church of Christ all are honored as priests—all are called; all are consecrated; all wear the dress of priests—the Christian character; and all have the duties and blessings and honors due this high calling.

### THANKS FOR THE LOAF.

We thank, Thee, O God, that Thou hast brought us to hear the Gospel call that turned us from darkness unto light and from the power of satan unto God that we might receive the forgiveness of sins and an inheritance among all those who are sanctified. And we continue to praise Thee for the high honor we have, and the new joys and blessings we have of once more coming to the table of our Lord to partake of the bread in remembrance of Christ. As we try to come in humility, in faith, in love, in obedience, may we be better prepared to live and labor to bring others to honor Him who humbled Himself and became obedient unto death and who is exalted at Thy right hand as King of kings. Keep us from falling and keep us adding the Christian graces that we may have an abundant entrance into Thy everlasting Kingdom, in Christ's name. Amen!

### THANKS FOR THE CUP.

O Lord, our Lord, how excellent is Thy name in all the earth! We come to this table today, not because we feel worthy, but because our King, "who washed us from our sins in His own blood," invites us to come. For the great blessing and high honor of partaking of this cup we thank Thee, and ask

Thee to help us to so live and serve that we may bring many to the high honor that we enjoy. And we will join with the redeemed of all nations in ascribing blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto our God forever and ever. Amen!

G. L. BROKAW,

### BEHOLD THE LAMB OF GOD!

A voice crying in the wilderness of Judea said: "Make straight the way of the Lord." That same voice—the voice of John the Baptist—made the announcement to the waiting multitude when Jesus of Nazareth appeared, "Behold the Lamb of God which taketh away the sin of the world." We behold Him clothed in human form as the Babe of Bethlehem.

"Cold on his cradle the dew drops are shining,  
Low lies his head with the beasts of the stall,  
Angels adore him in slumbers reclining,  
Maker and Monarch and Savior of all."

We see Him as a child growing in favor with God and man. We see Him as He sinks 'neath Jordan's wave and rises again; we hear the voice from heaven saying: "This is my beloved Son in whom I am well pleased." We see Him as He goes about doing good—healing the sick, the lame, the leprous, the halt, the blind, raising the dead from their graves and preaching the Gospel of the kingdom. We behold Him—the Mighty One—with power over nature, demons, disease and death. We see Him—the Sanctified One—led as a lamb to the slaughter, and as a sheep before his shearers is dumb, He opened not His mouth. And we see Him come forth from the tomb, the third day, the Victorious One, conquering

death and the grave. We see Him—the Coronated One—now reigning, having all authority in heaven and in earth. We trust Him as the Son of God, our Savior. When He called us we could in humility come and truthfully say:

Just as I am without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O, Lamb of God, I come.

### THANKS FOR THE LOAF.

We praise Thee, O God, for Thy rich mercy in the gift of Thy Son to take away the sin of the world. We are not able to fathom the mysteries of the atonement, but we know that Jesus is the Savior of sinful men; that through Him our pardon is full and free. Accept our thanks for this loaf that so fitly represents the body of Christ who is the Bread of Life. May we all be made stronger for living more victoriously and serving more faithfully, we ask in our Redeemer's name. Amen!

### THANKS FOR THE CUP.

As by faith we behold the Lamb of God which taketh away the sin of the world, may our hearts be filled with more love to Thee, O God; and more love for our fellow men. When we view a lost and perishing world and see no one able to rescue from sin, we are led to say, to whom shall we go? Thou hast the words of eternal life. As we partake of the cup may we walk by faith, and, in coming days, be better able to show our love for Thee by following more closely in the footsteps of Him who came to seek and to save the lost. Amen!

G. L. BROKAW, Des Moines, Iowa.

## A MONUMENT.

We now unveil the simplest monument the world has ever known—the simple loaf and cup—but it celebrates the most momentous event in the world's history. Here are the emblems of the body and blood of our Lord—the body that was bruised for our iniquities and the blood that was shed for the remission of our sins. When great men die we commemorate them with costly monuments in marble or bronze; but these would not comport with the simplicity of Him who is the King of kings and Lord of lords. As long as Christian people meet upon the First day of the Week to break bread and take of the cup the fires of Christianity will continue to burn. Let us do this in memory of Him. Let us do it reverently and lovingly. Let us give thanks for the loaf.

## THANKS FOR THE LOAF.

Our Father in Heaven: We thank Thee for Thy wondrous love to man, and for the crowning act of Thy love in the gift of Thy beloved Son, to live for us and to die for our redemption. We thank Thee for this loaf, fit emblem of Him who is the Bread of Life—the Manna sent down from Heaven to feed our hungry souls. As we eat this loaf may our hearts feed upon Him, that we may be fed and sustained and strengthened for life and all its duties. Bless us in this sweet supper of our Lord. We ask it in His Name. Amen.

Then shall the leader say: After Jesus blessed the loaf He broke it, and gave it to His disciples, and said, "Take. Let all eat of it."

In like manner He took the cup, and when He had blessed it, He also gave it to His people, and

said, "This is the blood of the New Covenant, shed for many, for the remission of sins. Let all drink of it." Let us join in thanks for the cup.

### THANKS FOR THE CUP.

Our Heavenly Father: Weak, sinful, unworthy, ■■ we know ourselves to be, yet we come to Thee, thanking Thee for this symbol of Jesus' blood. We thank Thee that there is cleansing for sin, that a Fountain has been opened up in Israel that can wash every sin-stain from the heart. Help us by faith to appropriate to our souls all its saving benefits now. Accept our thanks for this cup and for all it represents. Count ■■ with the blood-washed throng. Make our robes white in the Blood of the Lamb, and unto Thee will ■■ ascribe all the glory through Jesus Christ our Lord. Amen!

SIMPSON ELY,

Clearfield, Iowa.

### ACCORDING TO THE PATTERN.

Moses was admonished by God, when he was about to make the tabernacle, to make it "according to the pattern" showed him in the mount (Heb. 8:5). The pattern came from heaven and was to be ■ type of the church. Christ is head over the church. We have the apostolic example and precedent for the following four things:

- (1) In observing the Supper ■■ must use bread.
- (2) We must ■■ the fruit of the vine.
- (3) We must "remember" Jesus, our Lord.
- (4) We must do this on the first day of the week.

Luke 22:19; 1 Cor. 11:26; Acts 7:20.

Some have called this "a request" of our Lord instead of a command, but if it comes in the form of a request instead of a direct command, would you feel like ignoring it? Who that loves our Lord would fail to grant His request to be remembered in the symbolic loaf and cup? The bread and fruit of the vine can be procured wherever civilized man makes his home; we need no substitute for unfermented wine or bread—the staff of life. We need no substitute for the resurrection day, but, like the apostle of love, should be in the spirit of the Lord's day. Under apostolic guidance the followers of Christ assembled on a stated day—the first day of the week—to worship, to sing, to pray, to hear apostolic doctrine, to break bread. Shall we not follow the divine pattern? Let all unite in restoring this beautiful communion service to its place and power.

### THANKS FOR THE LOAF.

O God, we need wisdom from Thee. We need to learn Thy will as revealed in the New Covenant; help us to follow the pattern from heaven and keep the ordinances as delivered unto us. And while we come to partake of this symbolic loaf increase our love for our Lord; keep us in humble, loyal obedience; receive our thanks for the loaf; guide us while we live and receive us into Thy temple, not made with hands, where we will join with saints of all ages in giving Thee the glory through Christ our Redeemer. Amen!

### THANKS FOR THE CUP.

Merciful Father in heaven, we join in thanksgiving for this cup; and may this act of obedience in accord with the request of Jesus be an inspiration

to us to hear and do all His sayings, that we may be like the wise man who built his house upon a rock. Keep us in storm and tempest, in joy and sorrow, in life and in death, and bring us home at last. We ask in Christ's name. Amen!

G. L. BROKAW, Des Moines, Iowa.

---

### DO NOT NEGLECT.

I find in my travels among the brethren that a great number think so little of this Supper, and appreciate it so lightly, that they do not seem to realize that they have lost anything, nor neglected any duty, by absenting themselves from the house of God on the Lord's day when and where the emblems are spread. I fear too many pastors have overlooked this subject and have failed to instruct their flock on this, as well as other duties. Too many of our preachers confine their teaching almost wholly to first principles. The Lord Jesus never, in all His teaching, commanded or requested anything that was unnecessary, non-essential, or mere form. Everything He asked us to do or observe is of importance, is necessary, means something, signifies something—yea, a great deal.

C. N. UDELL, M. D., Blakesburg, Iowa.

---

### STONES SPEAKING.

"What mean ye by these stones?" The pilgrims crossed the Jordan into Canaan. Joshua told them, as the rude monument of stones was erected at the place of crossing the river, that their children would ask this question. He told them this would be the



time to repeat the facts of history—their deliverance from bondage in Egypt, their trials and triumphs in the wilderness, their crossing the Jordan into the promised land. A monument of stones does not say much, standing alone; but when we connect valuable history with it, then we have eloquence in stones to keep alive in human hearts the great events of the past.

A simple monument of stones will speak to coming generations. We have a monunment, not of stones, but of bread and wine speaking through the Christian centuries of the life of Jesus of Nazareth. Like the fragrance of the sandal-wood, which is said to never fail, the pathos of this simple worship never dies. Our children watch as we eat and drink in His memory, and ask: "What mean ye by this loaf and cup?" Thus, we have the listening heart and can tell the story of redeeming love. May we not forget to teach our children, in precept and example, of Him who is our only Savior. Pyramids and obelisks and triumphal arches, pantheons of greatness and temples of fame may all crumble, be scattered by the four winds of heaven and be forgotten, but Jesus will ever be remembered—the same yesterday, today and forever.

#### THANKS FOR THE LOAF.

Our Father, who art in heaven, we praise Thee for happy homes where love reigns, where Christ is honored, where we have the privilege of teaching our children and all our loved ones the grand facts and commands and warnings and promises of the Gospel, and especially for the privileges of Thy house, where we may come to this monumental Supper and eat of this bread in remembrance of our Lord. As this loaf

speaks of the crucified and risen Christ, may we receive power to speak in word and deed, in life and in death, with ever multiplying power of Thy salvation—of all the blessings of the religion of Christ, we ask in His name. Amen!

### THANKS FOR THE CUP.

O, Lord, Thou has taught us that without the shedding of blood there is no remission of sins; and that the blood of Jesus—the life poured out for us—alone can blot out our iniquities. As we drink of this cup may we be thankful that Thy mercy endureth from generation to generation, and that we are invited to come boldly, to the throne of grace that we may obtain mercy and grace to help in every time of need. For this cup we thank Thee, in His name. Amen!

G. L. BROKAW,

---

### THE POWER OF THE CROSS.

Take Christ in all His life, ministry, death, resurrection and glorification and He is like a kaleidoscope; and view Him as we may at any point, and at any time, and new beauties and glories manifest themselves in marvelous completeness.—Truly “in Him are hid all the treasures of wisdom and knowledge.”

Let us have but one view-point of Jesus Christ at this moment: The Power of the Cross. Said our Lord, “If I be lifted up I will draw all men unto me.” The spiritual rallying center of humanity is Jesus Christ. Not because of His inimitable parables, His transcendent miracles, His stainless and sinless life,

but because of the Cross—the sacrificial altar of the Lamb of God. Out of that Cross comes the strange, attractive moral and spiritual force that means the redemption of humanity, not only from sin, but in all that molds and fashions men in the growth and advancement of civilization.

Nations are learning that what intellectual culture, moral precepts and vast armies can not accomplish for man's earthly redemption, the uplifted Christ, believed upon, loved and adored, will most certainly effect.

Apply this same cross-power to each individual life, and sin is dethroned, all chains that bound the soul are broken, and man is lifted up into the Christ-life and spirit and into communion and fellowship with God. Let us who are under the attractive glory and impelling Power of the Cross gather its deep, full meaning into our own hearts and lives.

LEANDER LANE, Omaha, Neb.

---

### THE FIRST SUPPER.

Jesus sat down with His twelve disciples in that upper room in Jerusalem the night in which he was betrayed. Leonardo de Vinci, in thoughtfulness and artistic skill, gave to the world a picture of this meeting. The painting drawn by that master upon the walls of a Dominican convent has been totally destroyed. The walls were damp, the monks careless and even destructive, and what the dampness and the monks left of this picture, the soldiers of Napoleon wholly erased. But the many pupils of Leonardo had made excellent copies, and thus by the help of the engravers' art the Last Supper of the founder of

Christianity is now pictured in almost every mind in all the modern great nations and in the islands of the sea—wherever the light-bearing missionaries of the cross have gone.

When historians and poets and philosophers and writers of all nations had tried in vain to describe the perfect man, four comparatively illiterate men presented the world with the Man of Galilee—the only perfect man that ever walked on this planet. How was it possible for them to pen the lines describing this perfect character? The only adequate explanation is this: He lived before them the sinless life; they were inspired by his presence, and his character was engraven on their memories so that they were enabled to reproduce that life in living letters of light and life and glory in the Gospels of Matthew, Mark, Luke and John. We have read those words, we have heard that story of the Sinless One. We believe and therefore speak. We believe and therefore remember Him, not simply by the help of the beautiful picture of Leonardo de Vinci for long centuries faded and destroyed, but by the help of the “things written that we might believe that Jesus is the Christ the Son of the living God.”

#### THANKS FOR THE LOAF.

We thank Thee, O God; for this beautiful world with its varied pictures showing Thy glory and power, and above all we thank Thee for the revelation of Thyself in the Man of Galilee; for the light of Thy glory shining in the face of Jesus Christ. By faith we see Him with his chosen ones in the Jerusalem chamber the night in which He was betrayed, and, although centuries have passed away since that night, we are permitted to join with assembled

thousands to day to remember Him. We thank Thee for this bread that helps us to keep fresh in our memories the life of the Sinless One. As we eat of this chosen symbol may Thy blessing attend us, and may we with open face, beholding ■■ in a mirror the glory of our Lord, be transformed into the same image from glory to glory, even as by the Spirit of the Lord. Amen.

### THANKS FOR THE CUP.

Our Father who are in heaven, we praise Thee that Thou hast not left us in darkness, but hast made known Thy boundless love to the world. We thank Thee for the gift of the Perfect One—as a lamb without blemish and without spot; and that the plan for saving man was perfected in Him. We give Thee thanks for this symbolic cup. May His life, and death, and resurrection, and coronation—character be so impressed upon our hearts that we may be enabled to so reproduce that life in our lives that we may all be prepared for that perfect day and that perfect home; and, in doctrine and life, be the means of bringing many souls to obedience and eternal honor. We ask in His name. Amen!

G. L. BROKAW, Des Moines, Iowa.

---

### A WEEKLY HOME-COMING.

Not too often is this weekly home-coming of the heart to the Master, to sit at the foot of the cross in holy communings; it is not too often; if there be love in the heart, to do this beautiful thing in His name; it is not too often, if we have grown weak, to look upon His strength; it is not too often, by reason

of use, to quicken the spiritual imagination to gasp the unseen and hold it before the heart with living power.

Not long since ■ gentlemen called upon the aged John Ruskin. As they were chatting in the parlor a servant entered and said, "Master, there is a fine sunset." Ruskin left the room, and, returning in a moment, said, "It is worth seeing." The two went out on the veranda and watched the sun as it sank slowly behind the horizon and wrought its miracles of splendor in the heavens. Not ■ word was spoken. The old master was rapt and yet he had been gazing upon sunsets from childhood.

The cross in the sunset of the most glorious life; and, to him who is intent on living that life, it will always be worth seeing. From the book *Frequency of the Lord's Supper*.—N. J. Aylesworth.

---

### THE HYMN.

"And when they had sung a hymn they went out into the Mount of Olives." Elsewhere in the Scriptures we read about the teachings, prayers and miracles of Jesus, but here it is implied that He sang. Before breaking up the little assembly, they sang a hymn. No doubt they all sang together. We learn from the Talmud that the Jews were accustomed in connection with the Passover to sing Psa. 113th to 118th. Read these Psalms, and then think of Jesus joining with the apostles in singing them. As the Jews were accustomed to committing large portions of Scriptures, it is likely they sang from memory. How sweet to think of Him singing just prior to His crucifixion. Paul and Silas sang whilst they

were in the prison at Philippi. Many saints have requested those present to sing while they passed into the valley of death. I remember being present the last moments of a sainted sister, who requested that they sing the following words as she expired:

“Beautiful heaven, where all is light;  
Beautiful angels, clothed in white;  
Beautiful strains that never tire,  
Beautiful harps through all the choir;  
There shall I join the chorus sweet;  
Worshiping at the Savior's feet.”

How transporting to pass from this world listening and such melodious strains, to that heaven above where sweeping through the streets of the New Jerusalem they sing the song of Moses and the Lamb. Worthy is the Lamb that was slain to receive honor, power, glory, blessings and might. Perhaps Jesus and His apostles went out from the Supper chanting this hymn, crossing the brook Kedron, at midnight into the beautiful Mount of Olives. From the book, *The Lord's Supper*.—John Brandt.

---

### METHOD OF SERVING.

As to the method of serving the congregation with the emblems, whether it be by one or several deacons or assistants, whether thanks should be given for both emblems before either is passed, whether there be the individual communion cups or only a few cups, as in the older method, there is but one scriptural rule to be observed here when the essentials of the ordinance are all included, and that is, “Let all things be done decently and in order.” Whatever method best promotes the spirit of reverence and

conforms to the idea and taste of the people, is the best for that particular congregation. Whatever method may be adopted should soon sink out of thought and be lost sight of in the spirit of worship that should prevail in the observance of this tender memorial feast. For a feast it is, not of material blessings, but of spiritual food which satisfies the hunger of the heart, and strengthens it for future service.—The Christian-Evangelist.

---

### HIS LIFE BEFORE US.

It is not Calvary only, nor Gethsemane, nor the last Supper, which the communion calls to our minds, but all that life which, from the soft infancy in Bethlehem and the years of retirement in Nazareth, went forth to inauguration at Jordan, the Temptation, the Crucifixion, with all its miracles of mercy; the opening of the eyes of the blind; the casting out of devils; the cure of deafness; the raising of the dead; with the miraculous instantaneous making of wine for hundreds and bread for thousands; with all His circuits of preaching; with all His resistance of evil; with all His sweet, pure intercourse with His disciples and with society; at the Cana wedding and the feasts of publican and pharisee; at Peter's Capernaum home, and the Bethany nest of love, where Lazarus and Mary and Martha dwelt, and with His dear hands laid tenderly, with benedictions on the heads of the babes, and with John's head on His shoulder; and his glance at the denying apostle, the glance of love that broke Peter's heart; and all His conduct on the cross, and all He did after His resurrection, and that last sight which men had of



Him when the cloud caught Him from the gaze of human love into the eternal heavens

This Eucharist feast brings that whole life back to us with all its power to comfort and capability to instruct. It keeps before us the thought of a character so strong and so gentle, so great and so humble, so powerful and so tender, so divinely human and humanly divine, that we go down from the table with a finer strain in our characters, with better courage to fight down the evil that is in us, with better hopes for the growth of goodness on the soil of man, and in every way better, stronger, wiser, than we were before.—The Church of Strangers, Chas. F. Deems.

---

#### CENTRAL CHURCH OF CHRIST, DES MOINES.

After the opening services and before the sermon, H. O. Breeden, for about eighteen years pastor of the church, takes his place at the Lord's table. The elders and deacons are in their places. A few words are spoken by Bro. Breeden to prepare the minds of the worshippers for the communion. One of the elders returns thanks for the loaf. It is then broken. After this another elder returns thanks for the cup. Then the deacons pass these emblems, handing first the plate containing the broken loaf, and, in a few moments, the cup containing the wine. While this is taking place, a solo is sung that leads the thoughts to the Cross of Christ, or a hymn is sung by the whole congregation in subdued tones. It is good to be present—good for the heart, for the intellect, for the whole man. The deacons seem deliberate in waiting on the people, no undue haste, yet in about

ten minutes the large congregation has been served. All seem better prepared to hear the sermon, which closes with an earnest gospel invitation, and better prepared to go out into the world to serve God and man the following week.—G. L. B.

---

### FORGET HIM NOT.

Forget Him who never forgot us? Forget Him who poured His blood forth for our sins? Forget Him who loved us even to the death? Can it be possible? Yes; it is possible; but conscience confesses that it is too sadly a fault in all of us, that we suffer Him to be as a wayfaring man tarrying but for a night. He, whom we should make the abiding tenant of our memories, is but a visitor therein. It is the incessant turmoil of the world, the constant attraction of earthly things which takes away the soul from Christ. While memory too well preserves a poisonous weed, it suffereth the rose of Sharon to wither. Let us charge ourselves to bind a heavenly forget-me-not about our hearts, for Jesus, our Beloved, and, whatever we let slip, let us hold fast to Him.—C. H. Spurgeon.

---

### AVOID DISCUSSION ON UNTAUGHT QUESTIONS.

We should not be beguiled from the "simplicity" that is in Christ. 2 Cor. 11:3. When the bond-servant received the ring on his hand—token of endless love; and the chain of gold about his neck—emblem of son-ship and heir-ship, honor and dominion, he

did not hammer upon and try to untwist those sacred pledges as if to find out their mysterious composition. But he wore the pledges of love and honor rejoicing in the freedom and privilege. We come to the simple communion service; ignoring all discussions of transubstantiation and consubstantiation, theories about the atonement, of that which be above our comprehension, and rejoice in the love and honor, in the glorious privileges and blessings of redemption in Christ.—G. L. Brokaw, Des Moines, Ia.

---

### A PERSONAL REQUEST.

The Lord answered Job out of the whirlwind and said, "Canst thou bind the sweet influences of Plediadés, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" Job 38:31-32. There is ■ power whose operation is invisible; it is known only by its effects. In the material universe it is wonderful and in the spiritual universe it is more wonderful.

Who can measure the personal influence of ■ babe? of a child? of a man who has lived in society for three score years and ten? The playmates of ■ school girl, who passed from her house of clay at ten years of age, asked the privilege of erecting ■ marble shaft o'er her tomb. On this monument they inscribed these words: "It was easier to be good when she was present." The influence of ■ pure life has drawing power heavenward. Those who believe in you are influenced by you. Those who believe in Christ are influenced by Him. We believe in ■ personal Savior. It is not faith in the-

ologies and theories, philosophies and speculations that saves men. It is faith in a personal Savior—upon this rock—the creed that needs no revision—the church of Christ rests. We need to remember Him, and, ■■ love always longs to be remembered, so He longs to be remembered. We grant his personal request—we remember Him in the chosen symbols.  
—G. L. B.



# **The Christian Union**

---

(Established 1895.)

G. L. BROKAW, EDITOR.

A weekly religious paper representing 56,000 members of the Christian Church in Iowa, and thousands more in other states in the northwest.

**\$1.00 A YEAR IN ADVANCE.**



**Headquarters for the Christian Church.**

Books—all the publications of the Disciples of Christ, Marriage Certificates, Church Letters, Sunday School, Endeavor Supplies, etc. Now located in our own new building opposite Drake University.

**THE CHRISTIAN UNION PUB. CO.,**  
(Incorporated)

**1229 Twenty-Fifth Street,  
DES MOINES, IOWA.**









BV Brokaw, George L  
825 The Lord's Supper. Des Moines, Iowa  
B7 ian Union, 1903.  
294p. front. 18cm.

1. Lord's Supper. I. Title.

332664

CCSC/mmb

